

THE GOSPEL ACCORDING TO  
S T. LUKE

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## INTRODUCTION

THE third Gospel of our Canon has been assigned by universal tradition to Luke, "the beloved physician" (Col. iv. 14) and "fellow-worker" with St. Paul (Phil. 24), who also wrote the Acts of the Apostles. He joined St. Paul at Troas, during his second missionary journey, and accompanied him to Philippi, in Macedonia (Acts xvi. 8-12), where he was found on the apostle's return seven years afterwards. He accompanied him again to Asia and Jerusalem (Acts xxi. 17), and travelled with him to Rome (Acts xxvii. xxviii.), remaining faithful during his imprisonment. (2 Tim. iv. 11.)

The object and sources of St. Luke's Gospel are stated by himself (chap. i. 1-4). He was apparently not a Jew by birth (Col. iv. 14), and wrote not for Jewish converts in Palestine, like St. Matthew, but for the general use of Christians, or, as some think, especially for Greeks.

The Gospel was written before the Acts of the Apostles, in which no event is alluded to later than two years after St. Paul's arrival at Rome, or A.D. 63. It is the fullest of the Gospels, and contains many sections peculiar to itself (especially chap. i. ii. ix. 51-xviii. 30). It is essentially the Gospel of "pardon and pity," and is distinguished above all others for its sympathy with poverty and affliction.

Though St. Luke was so closely connected with St. Paul, and has been generally said to have written under his

direction, he does not include him among the authorities from which he derived his narrative, and there is little trace of St. Paul's language in his Gospel.

The Gospel is written in Alexandrian or *Hellenistic* Greek, a form of the language which, since the conquests of Alexander of Macedon, was spoken universally by the large section of the Jewish nation known as the Eastern Dispersion (*διασπορά*), whose centre was at Alexandria, and for whose use the Old Testament was translated into Greek under the name of the *Septuagint* Version. It differs from the Attic dialect in many words and idioms, being the expression of Hebrew thought in Greek language. “The conception belongs to one race, and the expression to another.” It was a language admirably fitted for spreading the new doctrine, and became the vehicle of Christian literature throughout the world.

The text of the New Testament is established on many ancient MSS., the oldest being:

(A) The *Codex Alexandrinus*, presented to our King Charles I. by the patriarch of Constantinople. It is now in the British Museum, and belongs to the *fifth* century. *The first twenty-four chapters of St. Matthew's Gospel are wanting.*

(B) The *Codex Vaticanus* in the Vatican Library at Rome, probably written in the *fourth* century—the oldest existing MS. of the New Testament.

(C) The *Codex Ephraemi* in the Imperial Library at Paris. This is a “palimpsest,” consisting of the works of Ephraem the Syrian, written over fragments of the Old and New Testament. It belongs to the *fifth* century.

(D) The *Codex Cantabrigiensis* or *Bezae*, presented by Beza in 1581 to the University Library at Cambridge, probably written in the *sixth* century.

(E) The *Codex Sinaiticus*, probably the second oldest MS. of the New Testament now extant. It belongs to the *fourth* century, and was discovered by Tischendorf in 1859 in the

convent of St. Catherine on Mount Sinai. It is now at St. Petersburg.  $\aleph^*$  denotes the first corrector of the manuscript,  $\aleph^{**}$  the second, &c.

Besides these, we should reckon the *Codex Beratinus* and *Codex Rossanensis*, discovered since the time of Tischendorf, containing St. Matthew and St. Mark, and being a little older than D, several other “Uncial” MSS., written in capitals, and a large number of “Cursives,” written in the running hand.

Our present divisions of the New Testament into chapters and verses are said to date from the thirteenth and sixteenth centuries respectively, but *headings* and division into *paragraphs* are the work of individual editors, and have no authority.

*The text* here used is Tischendorf’s *Ed. Crit.*, 1869.

It has not been thought necessary to acknowledge in every case the source from which the notes have been taken, but they lay little claim to originality.

## *EDITORIAL NOTE*

THE text of Tischendorf was already in print when I undertook the general editorship of this work, of which the merits are obvious. In order to help the use of it in conjunction with other texts, I have inserted notes to indicate some of the chief variations.

E. M.

# SUMMARY OF THE LIFE OF OUR LORD

## LUKE

ii. 1-20.	B.C. 5 or 4	Birth of JESUS CHRIST at Bethlehem.
ii. 21.		Circumcision (after 8 days).
ii. 22.		Visit of the Magi. Matthew ii. 1.
		Presentation in the Temple (after 40 days).
		Flight into Egypt. Matthew ii. 13.
ii. 41.	A.D. 8.	Return to Nazareth. Matthew ii. 23.
		Passover in Jerusalem.

## ENTRANCE ON THE MINISTRY.

iii. 1-18.	A.D. 26.	Preaching of John the Baptist in Judæa. John i. 15.
iii. 21.	A.D. 27.	Baptism of the Lord Jesus.
iv. 1.		Temptation in the wilderness of Judæa. First call of five disciples. John i. 35. First miracle at Cana in Galilee. John ii. 1. Sojourn at Capernaum (not many days). John ii. 12.

## MINISTRY IN JUDÆA.

	A.D. 27.	First Passover (at Jerusalem), and first cleansing of the Temple. John ii. 13-iii. 21.
		Long stay in Judæa (nearly 9 months). John iii. 22. (Miracles, John ii. 23 ; many disciples, John iii. 22, 26 ; iv. 1.)
iii. 20.	A.D. 28.	John cast into prison at Machærus. Return through Samaria to Galilee. John iv. 1.
iv. 16.		Preaching in the synagogue at Nazareth. Healing of nobleman's son. John iv. 46.

## GREAT MINISTRY IN GALILEE.

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iv. 19. 'The acceptable year of the Lord.'

iv. 31. New home in Capernaum. Matthew iv. 13.

iv. 14, 15, 44. Second call of four disciples. Mark i. 16.

v. 12. Great Sabbath in Capernaum.

v. 1. Mark i. 21-34.

v. 15, 16. First general circuit of Galilee. Mark i. 35.

v. 17. SERMON ON THE MOUNT. Matthew v.-vii.

v. 27. Healing of the leper. Mark i. 40.

vi. 1. Draught of fishes. Last call of the four.

vi. 12. Retirement. Mark i. 45.

vi. 17. Cure of the paralytic in Capernaum.

vi. 27. Mark ii. 1.

vi. 1. Call of St. Matthew. Mark ii. 14.

Passover. Σάββατον Δευτεροπρώτον. (Eve of Low Sunday.) Mark ii. 23.

vi. 17. Cure of withered hand on another Sabbath.

vi. 11. Matthew xii. 9.

vi. 17. Conspiracy of Pharisees and Herodians, and retirement to the sea. Mark iii. 6.

vii. 1. Second circuit of Galilee. Mark iii. 7.

APPOINTMENT OF THE TWELVE.

vii. 11. Mark iii. 18.

vii. 36. SERMON ON THE PLAIN\* (τόπου πεδινοῦ).

viii. 1. Cure of centurion's servant at Capernaum.

viii. 4-21. Raising the widow's son next day at Nain.

viii. 22. Feast in Simon's house (Mary Magdalene?).

viii. 22. Third circuit of Galilee.

viii. 40. Long day at Capernaum. Parables.

viii. 40. Mark iii. 20-iv. 34.

viii. 40. Across the lake. Cure of the demoniacs.

viii. 40. Mark iv. 36.

viii. 40. Return, and raising Jairus' daughter.

viii. 40. Mark v. 21.

\* i.e. if the differences are taken to outweigh the resemblances. See note, *St. Matthew's Gospel*, v. 1.

## LUKE

A.D. 29.

ix. 1. Cure of two blind men and dumb demoniac.  
Matthew ix. 27.

ix. 7. Second visit to Nazareth. Mark vi 1.  
Teaching in the villages. Mark vi. 6.  
Mission of the twelve. Mark vi. 7.  
Feast at Jerusalem (Purim ?). John v. 1.  
Death of John Baptist, and fame of our  
Lord at Herod's court. Mark vi. 14.

## MINISTRY IN THE NORTH AND NORTH-EAST.

ix. 10. Passover. Feeding the 5000. Mark vi. 30 ; John vi. 1.  
Return to Capernaum, and discourses.  
Mark vi. 47-vii. 23 ; John vi. 22.

Pentecost. Departure to coasts of Tyre and Sidon.  
Mark vii. 24.

Cure of Syrophenician's daughter.  
Mark vii. 25.

Passage through Decapolis. Mark vii. 31.

ix. 18. Feeding the 4000. Mark viii. 1.

Excursion to Magdala or Dalmanutha,  
and return to Bethsaida. Mark viii. 10.

ix. 28. Journey to Cæsarea Philippi, and great  
confession. Mark viii. 27.

ix. 37. Transfiguration. Mark ix. 1.

August. Miracle and discourses. Mark ix. 11.

ix. 46. Return into Galilee. Mark ix. 30 ;  
John vii. 1.

Feast of Tabernacles in Jerusalem.  
John vii. 14-ix. 41.

Return to Capernaum. Humility.  
Mark ix. 33.

## MINISTRY IN JUDEA AND PERÆA.

ix. 51. Removal from Capernaum to "beyond  
Jordan." Mark x. 1.

x. 1. Progress towards Jerusalem.  
Mission of the seventy.

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x. 38.

xi. 1-xiii. 21. A.D. 30.

xiii. 22.

xiii. 34.

xiv.-xvii. 10.

xvii. 11-xviii. 34.

xviii. 35.

	Fri. Nisan 9 (March 31st).	Visit to Bethany.
	Sat. Nisan 9 (April 1st).	Feast of Dedication. John x. 1. Return beyond Jordan. John x. 40. Varied teaching there.
	Sun. Nisan 9 (April 2nd).	Journey to Jerusalem to Lazarus. Raising of Lazarus. John xi. 18-46. Meeting of Sanhedrin. John xi. 47. Lament over Jerusalem.
	Mon. Nisan 10 (April 3rd).	Departure to Ephraim. John xi. 54. Teaching there by discourse and parable. Last circuit of the country. Mark x. 2. Stay at Jericho. Mark x. 46.
xix. 28.	Fri. Nisan 9 (March 31st).	Return to Bethany.
xx. 1.	Sat. Nisan 11 (April 4th).	Supper at the house of Simon. Mark xiv. 3; John xii. 2.
xxi. 3.	Sun. Nisan 12 (April 5th).	Triumphal entry into Jerusalem. Return to Bethany.
xxi. 7.	Mon. Nisan 10 (April 3rd).	Cursing of the fig-tree. Second cleansing of Temple. Return to Bethany. Matthew xxi. 18, 12; Mark xi. 12-19.
xxi. 14.	Tues. Nisan 11 (April 4th).	Discourses in the Temple. Return to Bethany.
xxii. 47.	Wed. Nisan 12 (April 5th).	Retirement. Betrayal. Mark xiv. 10, 11. Greeks brought to Him. John xii. 20.
xxii. 54, 55.	Thurs. Nisan 13 (April 6th).	First day of unleavened bread.
xxii. 66.	Fri. Nisan 14 (April 7th).	(including Thursday evening). The Pre- paration. The Last Supper.* Agony in the garden.
xxiii. 1.		Betrayal by Judas. Examination before (1) Annas. John xviii. 24. (2) Caiaphas. Denials of Peter. Meeting of council (at dawn).
		Trial before Pilate. Death of Judas. Matthew xxvii. 3.

\* According to Jewish reckoning, each day began on the evening of the preceding day.

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xxiii. 3.

Before Herod.

xxiii. 24.

Condemnation by Pilate.

xxiii. 33, 46, 50.

Scourged and mocked by the soldiers.

Crucifixion, death, and burial.

Sat. Nisan 15  
(April 8th).

A watch set on the tomb.

Matthew xxvii. 62.

xxiv. 1. Sun. Nisan 16  
(April 9th).

Resurrection. Appearance to

(1) The women.

(2) Mary Magdalene. John xx. 14.

(3) Peter.

(4) Two disciples on road to Emmaus.

(5) The eleven (without Thomas).

(6) The eleven (with Thomas).

John xx. 26.

(7) Seven apostles in Galilee.

John xxi. 1.

(8) The eleven (with 500 brethren) on  
a mountain in Galilee. Matthew  
xxviii. 16.

(9) James. 1 Cor. xv. 7.

The Ascension. Acts i. 9.

xxiv. 51.



## KATA ΛΟΤΚΑΝ

### CHAPTER I.

#### *Preface.*

<sup>1</sup>Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, <sup>2</sup> καθὼς παρέδοσαν ἡμῖν οἱ ἀπὸ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, <sup>3</sup> ἔδοξε κάμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, <sup>4</sup> ὡντα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

#### *Announcement of the Birth of John the Baptist.*

<sup>5</sup>Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἵερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. <sup>6</sup> ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοι. <sup>7</sup> καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. <sup>8</sup> ἐγένετο δὲ ἐν τῷ ἵερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, <sup>9</sup> κατὰ τὸ ἔθος τῆς ἵερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, <sup>10</sup> καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. <sup>11</sup> ὥφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὰς ἐκ

δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. <sup>12</sup> καὶ ἐταράχθη Ζαχαρίας ἵδων, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. <sup>13</sup> εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· <sup>14</sup> καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρίσονται. <sup>15</sup> ἔσται γάρ μέγας ἐνώπιον κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἀγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, <sup>16</sup> καὶ πολλοὺς τῶν οὐών Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν· <sup>17</sup> καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει· Ἡλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. <sup>18</sup> καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκοῦσα ἐν ταῖς ἡμέραις αὐτῆς. <sup>19</sup> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαι σοι ταῦτα· <sup>20</sup> καὶ ἵδον ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἣς ἡμέρας γένηται ταῦτα, ἀνθ' ὃν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. <sup>21</sup> καὶ ἦν ὁ λιαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμασον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. <sup>22</sup> ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὁ πτασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. <sup>23</sup> καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. <sup>24</sup> μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα. <sup>25</sup> ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

*Announcement of our Lord's Birth.*

<sup>26</sup> Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ὃ ὄνομα Ναζαρέθ,  
<sup>27</sup> πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ὃ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. <sup>28</sup> καὶ εἰσελθὼν πρὸς αὐτὴν ὁ ἄγγελος εἶπεν· χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. <sup>29</sup> ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. <sup>30</sup> καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ· εὑρες γὰρ χάριν παρὰ τῷ θεῷ. <sup>31</sup> καὶ ἴδού συλλίμψῃ ἐν γαστρὶ καὶ τέξῃ νίον, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. <sup>32</sup> οὗτος ἔσται μέγας καὶ νίος ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, <sup>33</sup> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. <sup>34</sup> εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἀνδρα οὐ γινώσκω; <sup>35</sup> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἄγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἄγιον κληθήσεται νίος θεοῦ. <sup>36</sup> καὶ ἴδού· Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνειληφῆ ῥίδην ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἔστιν αὐτῇ τῇ καλουμένῃ στείρᾳ· <sup>37</sup> ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. <sup>38</sup> εἶπεν δὲ Μαριάμ· ἴδού ἡ δούλη κυρίου· γένοιτο μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

*The Virgin and Elizabeth.*

<sup>39</sup> Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρειν ἣν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,  
<sup>40</sup> καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ. <sup>41</sup> καὶ ἐγένετο ὡς ἥκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ

αὐτῆς. καὶ ἐπλήσθη πνεύματος ἀγίου ἡ Ἐλισάβετ, <sup>42</sup> καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. <sup>43</sup> καὶ πόθεν μοι τοῦτο ὥα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; <sup>44</sup> ἵδον γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὅτα μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. <sup>45</sup> καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελάλημένοις αὐτῇ παρὰ κυρίου.

*Song of the Virgin Mary.*

<sup>46</sup> Καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, <sup>47</sup> καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, <sup>48</sup> ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἵδον γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, <sup>49</sup> ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἄγιον τὸ ὄνομα αὐτοῦ, <sup>50</sup> καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. <sup>51</sup> ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. <sup>52</sup> καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὑψώσεν ταπεινούς, <sup>53</sup> πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. <sup>54</sup> ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, <sup>55</sup> καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰώνα.

<sup>56</sup> Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

*Birth of John the Baptist.*

<sup>57</sup> Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγένενησεν νιόν. <sup>58</sup> καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλωνεν κύριος τὸ ἔλεος αὐτοῦ

μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. <sup>59</sup> καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὁγδόῃ ἡλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸν ἐπὶ τῷ ὄνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. <sup>60</sup> καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. <sup>61</sup> καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδεὶς ἐστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὄνόματι τούτῳ. <sup>62</sup> ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἄν θέλοι καλεῖσθαι αὐτό. <sup>63</sup> καὶ αὐτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ. καὶ ἐθάύμασαν πάντες. <sup>64</sup> ἀνεφέρθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. <sup>65</sup> καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν δλῃ τῇ ὀρεινῇ τῇς Ἰουδαίας διελαλεῖτο πάντα τὰ ρήματα ταῦτα, <sup>66</sup> καὶ ἐθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἐσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

*Song of Zacharias.*

<sup>67</sup> Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἀγίου καὶ ἐπροφήτευσεν λέγων· <sup>68</sup> εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, <sup>69</sup> καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν ὅϊκῳ Δανείδ παιδὸς αὐτοῦ, <sup>70</sup> καθὼς ἐλάλησεν διὰ στόματος τῶν ἀγίων ἀπ' αἰῶνος προφήτῶν αὐτοῦ, <sup>71</sup> σωτηρίαν ἐξ ἔχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, <sup>72</sup> ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ, <sup>73</sup> δρκον ὃν ὡμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν <sup>74</sup> ἀφόβως ἐκ χειρὸς ἔχθρῶν ρυσθέντας λατρεύειν αὐτῷ <sup>75</sup> ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. <sup>76</sup> καὶ σὺ δὲ παιδίον προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὄδονς αὐτοῦ, <sup>77</sup> τοῦ

δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἀμαρτιῶν αὐτῶν <sup>78</sup> διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὑψους <sup>79</sup> ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὅδὸν εἰρήνης.

<sup>80</sup> Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἑρήμορις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

## CHAPTER II.

### *The Birth of Jesus.*

<sup>1</sup> Εγένετο δὲ ἐν ταῖς ἡμέραις ἑκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αύγουστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. <sup>2</sup> αὐτῇ ἀπογραφὴ ἐγένετο πρώτη ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. <sup>3</sup> καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἔκαστος εἰς τὴν ἑαυτοῦ πόλιν. <sup>4</sup> ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δανείδη τῆς καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δανείδη, <sup>5</sup> ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὐσῃ ἐγκύῳ. <sup>6</sup> Εγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἑκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, <sup>7</sup> καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

### *The Shepherds of Bethlehem.*

<sup>8</sup> Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. <sup>9</sup> καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. <sup>10</sup> καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε·

ιδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ὅτις ἔσται παντὶ τῷ λαῷ, <sup>11</sup> ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἔστιν Χριστὸς κύριος, ἐν πόλει Δαυείδ. <sup>12</sup> καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον ἐν φάτνῃ. <sup>13</sup> καὶ ἔξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων· <sup>14</sup> δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας. <sup>15</sup> Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἀγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ ἔως Βηθλεὲμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονός ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. <sup>16</sup> καὶ ἦλθαν σπεύσαντες, καὶ ἀνεῦραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. <sup>17</sup> ἴδοντες δὲ ἐγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. <sup>18</sup> καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· <sup>19</sup> ἡ δὲ Μαρία πάντα συνετήρει τὰ ρήματα ταῦτα συνβάλλοντα ἐν τῇ καρδίᾳ αὐτῆς. <sup>20</sup> καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ ἴδον καθὼς ἐλαλήθη πρὸς αὐτούς.

*Circumcision, and Presentation in the Temple.*

<sup>21</sup> Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

<sup>22</sup> Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, <sup>23</sup> καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοίγον μῆτραν ἄγιον τῷ κυρίῳ κληθήσεται, <sup>24</sup> καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἡ δύο νοστοὺς περιστερῶν.

*Song of Simeon. Anna.*

<sup>25</sup> Καὶ ἴδον ἄνθρωπος ἦν ἐν Ἱερουσαλήμ, ὃς ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβῆς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἄγιον ἐπ' αὐτόν· <sup>26</sup> καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἀγίου, μὴ ἴδεν θάνατον πρὶν ἢ ἀν ἵδη τὸν Χριστὸν κυρίου. <sup>27</sup> καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, <sup>28</sup> καὶ αὐτὸς ἐδέξατο αὐτὸς εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν· <sup>29</sup> νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ρῆμά σου ἐν εἰρήνῃ, <sup>30</sup> ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, <sup>31</sup> ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, <sup>32</sup> φῶς εἰς ἀποκάλυψιν ἔθνων καὶ δόξαν λαοῦ σου Ἰσραὴλ. <sup>33</sup> καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. <sup>34</sup> καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἴδον οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον. <sup>35</sup> καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ρομφαία, δύπως ἀν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. <sup>36</sup> Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσῆρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ἔνσασα μετὰ ἀνδρὸς ἔτη ἐπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, <sup>37</sup> καὶ αὐτὴ χήρα ἔως ἐτῶν ὄγδοικοντα τεσσάρων, ἡ οὐκ ἀφίστατο τοῦ ἱεροῦ ηστείας καὶ δεήσεσι λατρεύουσα ὥκτα καὶ ἡμέραν. <sup>38</sup> καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.

*Return to Nazareth.*

<sup>39</sup> Καὶ ὡς ἐτέλεσαν πάντα κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ. <sup>40</sup> τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

*Passover at Jerusalem. Christ and the Doctors.*

<sup>41</sup> Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. <sup>42</sup> καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαίνοντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, <sup>43</sup> καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἐγνωσαν οἱ γονεῖς αὐτοῦ. <sup>44</sup> νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἥλθον ἡμέρας ὁδὸν καὶ ἀνεξήτουν αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς γνωστοῖς, <sup>45</sup> καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες αὐτόν. <sup>46</sup> καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεξόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. <sup>47</sup> ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. <sup>48</sup> καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ τέκυον, τί ἐποίησας ἡμῖν οὕτως; ἰδού ὁ πατήρ σου κάγῳ ὁδυνῶμενοι ἐξητοῦμέν σε. <sup>49</sup> καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐξητεῖτέ με; οὐκ ἔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι με; <sup>50</sup> καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. <sup>51</sup> καὶ κατέβη μετ' αὐτῶν καὶ ἥλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. <sup>52</sup> καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

## CHAPTER III.

*Preaching of John the Baptist in Judaea.*

<sup>1</sup>Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, <sup>2</sup> ἐπὶ ἀρχιερέως Ἀννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου οὐδὸν ἐν τῇ ἐρήμῳ, <sup>3</sup> καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἀμαρτιῶν, <sup>4</sup> ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐῳ τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· <sup>5</sup> πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδὸν λείας, <sup>6</sup> καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. <sup>7</sup>Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· γεννήματα ἔχιοντων, τίς ὑπέδειξεν ὑμῖν, φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; <sup>8</sup> ποιήσατε οὖν καρπὸν ἀξίους τῆς μετανοίας, καὶ μὴ ἀρξθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. <sup>9</sup> οὐδὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. <sup>10</sup> Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν; <sup>11</sup> ἀποκριθεὶς δὲ ἐλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων

βρώματα ὁμοίως ποιείτω. <sup>12</sup> ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν; <sup>13</sup> ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. <sup>14</sup> ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν πρὸς αὐτούς· μηδένα διασείσητε, μηδένα συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. <sup>15</sup> Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, <sup>16</sup> ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἵσχυρότερός μου, οὗ οὐκ εἰμὶ ἴκανὸς λῦσαι τὸν ἴμαντα τῶν ὑποδημάτων αὐτοῦ, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· <sup>17</sup> οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθάραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

<sup>18</sup> Πολλὰ μὲν οὖν καὶ ἔτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· <sup>19</sup> ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπὸ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, <sup>20</sup> προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

### *Baptism of Jesus.*

<sup>21</sup> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἀπαντα τὸν λαὸν καὶ Ἰησοῦν βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανόν, <sup>22</sup> καὶ καταβῆναι τὸ πνεῦμα τὸ ἄγιον σωματικῷ εἴδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ νιός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

*The Genealogy.*

<sup>23</sup> Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα,  
 ὃν οὐδός, ὡς ἐνομίζετο, Ἰωσῆφ, τοῦ Ἡλεὶ <sup>24</sup> τοῦ Μαθθὰθ  
 τοῦ Λευεὶ τοῦ Μελχεὶ τοῦ Ἰανναὶ τοῦ Ἰωσῆφ <sup>25</sup> τοῦ  
 Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἐσλεὶ τοῦ Ναγγαὶ  
<sup>26</sup> τοῦ Μαὰθ τοῦ Ματταθίου τοῦ Σεμεεὶν τοῦ Ἰωσῆχ τοῦ  
 Ἰωδὰ <sup>27</sup> τοῦ Ἰωανὰν τοῦ Ρησὰ τοῦ Ζοροβάθελ τοῦ  
 Σαλαθιὴλ τοῦ Νηρεὶ <sup>28</sup> τοῦ Μελχεὶ τοῦ Ἀδδεὶ τοῦ  
 Κωστὰμ τοῦ Ἐλμαδὰμ τοῦ <sup>29</sup> Ἡρ τοῦ Ἰησοῦ τοῦ Ἐλιέζερ  
 τοῦ Ἰωρεὶμ τοῦ Μαθθὰθ τοῦ Λευεὶ <sup>30</sup> τοῦ Συμεὼν τοῦ  
 Ἰούδα τοῦ Ἰωσῆφ τοῦ Ἰωνὰμ τοῦ Ἐλιακεὶμ <sup>31</sup> τοῦ  
 Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθὰμ τοῦ Δαυεὶδ  
<sup>32</sup> τοῦ Ἰεσταὶ τοῦ Ἰωβὴδ τοῦ Βοὸς τοῦ Σαλὰ τοῦ Νααστῶν  
<sup>33</sup> τοῦ Ἀμιναδὰβ τοῦ Ἀδμεὶν τοῦ Ἀρνεὶ τοῦ Ἐσρὼμ τοῦ  
 Φάρες τοῦ Ἰούδα <sup>34</sup> τοῦ Ἰακὼβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ  
 τοῦ Θάρα τοῦ Ναχὼρ <sup>35</sup> τοῦ Σεροὺχ τοῦ Ραγαῦ τοῦ  
 Φαλέκ τοῦ Ἐβερ τοῦ Σαλὰ <sup>36</sup> τοῦ Καῦνὰμ τοῦ Ἀρφαξὰδ  
 τοῦ Σὴμ τοῦ Νῶε τοῦ Δάμεχ <sup>37</sup> τοῦ Μαθουσαλὰ τοῦ  
 Ἐνὼχ τοῦ Ἰάρετ τοῦ Μελελεὴλ τοῦ Καῦνὰμ <sup>38</sup> τοῦ  
 Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ.

## CHAPTER IV.

*Temptation in the Wilderness.*

<sup>1</sup> Ἰησοῦς δὲ πλήρης πνεύματος ἀγίου ὑπέστρεψεν ἀπὸ  
 τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ  
<sup>2</sup> ἡμέρας τεστεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.  
 καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελ-  
 εσθεισῶν αὐτῶν ἐπείνασεν. <sup>3</sup> εἰπεν δὲ αὐτῷ ὁ διάβολος·  
 εἰ οὐδός εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.  
<sup>4</sup> καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται δέ τι οὐκ

ἐπ' ἄρτῳ μόνῳ ἤστεται ὁ ἀνθρωπος. <sup>5</sup> καὶ ἀναγαγὼν  
αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν  
στιγμῇ χρόνου. <sup>6</sup> καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω  
τὴν ἔξουσίαν ταύτην ἀπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι  
ἐμοὶ παραδέδοται καὶ ὁ ἐὰν θέλω δίδωμι αὐτήν· <sup>7</sup> σὺ οὐν  
ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. <sup>8</sup> καὶ  
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· προσ-  
κυνήσεις κύριον τὸν θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις.  
<sup>9</sup> ἤγαγεν δέ αὐτὸν εἰς Ἱερουσαλήμ καὶ ἔστησεν ἐπὶ τὸ  
πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· εἰ νιὸς εἶ τοῦ θεοῦ,  
βάλε σεαυτὸν ἐντεῦθεν κάτω· <sup>10</sup> γέγραπται γὰρ ὅτι τοῖς  
ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε,  
<sup>11</sup> καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς  
λίθον τὸν πόδα σου. <sup>12</sup> καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς  
ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.  
<sup>13</sup> καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη  
ἀπ' αὐτοῦ ἄχρι καιροῦ.

*Beginning of our Lord's Ministry in Galilee.*

*Rejection at Nazareth.*

<sup>14</sup> Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῷ δυνάμει τοῦ πνεύμα-  
τος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς  
περιχώρου περὶ αὐτοῦ. <sup>15</sup> καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς  
συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

<sup>16</sup> Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ἀνατεθραμμένος, καὶ  
εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῷ ἡμέρᾳ τῶν σαββάτων  
εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. <sup>17</sup> καὶ ἐπεδόθη  
αὐτῷ βιβλίον τοῦ προφήτου Ἡσαίου, καὶ ἀναπτύξας τὸ  
βιβλίον εὗρεν τόπον οὗ ἦν γεγραμμένον· <sup>18</sup> πνεῦμα κυρίου  
ἐπ' ἐμέ, οὗ εἶνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,  
ἀπέσταλκέν με <sup>19</sup> κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ

τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρῦξαι ἐνιαυτὸν κυρίου δεκτόν. <sup>20</sup> καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων οἱ ὄφθαλμοὶ ἐν τῷ συναγωγῇ ἥσαν ἀτενίζοντες αὐτῷ. <sup>21</sup> ἥρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὡσὶν ὑμῶν. <sup>22</sup> καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· οὐχὶ νίος ἔστιν Ἰωσὴφ οὗτος; <sup>23</sup> καὶ εἶπεν πρὸς αὐτούς· πάντως ἐρεῖτε μοι τὴν παραβολὴν ταύτην· ἵατρέ, θεράπευσον σεαυτόν· ὅσα ἡκούσαμεν γενόμενα εἰς τὴν Καφαρναούμ, ποίησον καὶ ὅδε ἐν τῷ πατρίδι σου. <sup>24</sup> εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἔστιν ἐν τῷ πατρίδι ἑαυτοῦ. <sup>25</sup> ἐπ' ἀληθείας δὲ λέγω ὑμῖν ὅτι πολλαὶ χῆραι ἥσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἔξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, <sup>26</sup> καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χῆραν. <sup>27</sup> καὶ πολλοὶ λεπροὶ ἥσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος. <sup>28</sup> καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῷ συναγωγῇ ἀκούοντες ταῦτα, <sup>29</sup> καὶ ἀναστάντες ἔξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἥγαγον αὐτὸν ἔως ὁφρύος τοῦ ὅρους ἐφ' οὐ ἡ πόλις ὡκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν. <sup>30</sup> αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

*Healing of a Demoniac at Capernaum.*

<sup>31</sup> Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας, καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· <sup>32</sup> καὶ ἔξεπλήσσοντο ἐπὶ τῷ διδαχῇ αὐτοῦ, ὅτι ἐν ἔξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

<sup>33</sup> Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ. <sup>34</sup> ἦσαν, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἄγιος τοῦ θεοῦ. <sup>35</sup> καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ, καὶ ρῦψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἔξηλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. <sup>36</sup> καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος, ὅτι ἐν ἔξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἔξέρχονται; <sup>37</sup> καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

*Healing of Simon's wife's mother, and many others.*

<sup>38</sup> Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἡρώτησαν αὐτὸν περὶ αὐτῆς. <sup>39</sup> καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστάσα διηκόνει αὐτοῖς.

<sup>40</sup> Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσους ποικίλαις ἥγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. <sup>41</sup> ἐξήρχοντο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ νιὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴᾳ αὐτὰ λαλεῖν, ὅτι ἥδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

<sup>42</sup> Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεξήτουν αὐτόν· καὶ ἦλθον ἔως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. <sup>43</sup> ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. <sup>44</sup> καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Γαλιλαίας.

## CHAPTER V.

*The Calling of Peter, James, and John.*

<sup>1</sup> Εγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ, <sup>2</sup> καὶ ἴδεν δύο πλοιάρια ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλεεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυναν τὰ δίκτυα. <sup>3</sup> ἐμβὰς δὲ εἰς ἐν τῷ πλοίῳ, ὃ ἦν Σίμωνος, ἡρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐν τῷ πλοιῷ ἐδίδασκεν τοὺς ὄχλους. <sup>4</sup> ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. <sup>5</sup> καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ρήματί σου χαλάσω τὰ δίκτυα. <sup>6</sup> καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ· διερήστετο δὲ τὰ δίκτυα αὐτῶν. <sup>7</sup> καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοιῷ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἥλθαν, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. <sup>8</sup> ἴδων δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ιησοῦ λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἀμαρτωλός είμι, κύριε. <sup>9</sup> Θάμβος γάρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῷ ἄγρᾳ τῶν ἰχθύων ἦσαν συνέλαβον, <sup>10</sup> ὅμοιως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ἥωγρῶν. <sup>11</sup> καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα ἡκολούθησαν αὐτῷ.

*Healing of a Leper.*

<sup>12</sup> Καὶ ἐγενετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἴδον ἀνὴρ πλήρης λέπρας· ἴδων δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· κύριε, ἐὰν θέλης, δύνασαι

με καθαρίσαι. <sup>13</sup> καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπών· θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. <sup>14</sup> καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἵερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. <sup>15</sup> διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν. <sup>16</sup> αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

*Healing of a man sick of the Palsy.*

<sup>17</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἥσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἵ ἥσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἵασθαι αὐτόν. <sup>18</sup> καὶ ἴδον ἄνδρες φέροντες ἐπὶ κλίνης ἀνθρωπὸν ὃς ἦν παραλελυμένος, καὶ ἐξήτουν αὐτὸν εἰσεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ. <sup>19</sup> καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. <sup>20</sup> καὶ ἴδων τὴν πίστιν αὐτῶν εἶπεν ἀνθρωπε, ἀφέωνταί σοι αἱ ἀμαρτίαι σου. <sup>21</sup> καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; <sup>22</sup> ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>23</sup> τί ἐστιν εὐκοπώτερον, εἶπεῖν· ἀφέωνταί σοι αἱ ἀμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; <sup>24</sup> ὥνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἔξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἀμαρτίας, εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ

ἀρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. <sup>25</sup> καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. <sup>26</sup> καὶ ἔκστασις ἔλαβεν ἄπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἴδομεν παράδοξα σήμερον.

*The Calling of Levi.*

<sup>27</sup> Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ ἀκολούθει μοι. <sup>28</sup> καὶ καταλιπὼν πάντα ἀναστὰς ἤκολούθει αὐτῷ. <sup>29</sup> καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὅχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἡσαν μετ' αὐτῶν κατακείμενοι. <sup>30</sup> καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε; <sup>31</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες. <sup>32</sup> οὐκ ἐληλυθα καλέσαι δικαίους ἀλλὰ ἀμαρτωλούς εἰς μετάνοιαν.

*Question concerning Fasting.*

<sup>33</sup> Οἱ δὲ εἶπαν πρὸς αὐτόν· οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὅμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. <sup>34</sup> ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε τοὺς νείοντας τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, ποιῆσαι νηστεῦσαι; <sup>35</sup> ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. <sup>36</sup> Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς ἐπίβλημα ἀπὸ ἴματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἴματιον παλαιόν· εἰ δέ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ

καινοῦ. <sup>37</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ρήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται. <sup>38</sup> ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον. <sup>39</sup> καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστιν.

## CHAPTER VI.

*The Disciples pick ears of corn on the Sabbath.*

<sup>1</sup> Εγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἥσθιον ψώχοντες ταῖς χερσίν. <sup>2</sup> τινὲς δὲ τῶν Φαρισαίων εἶπον· τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν τοῖς σάββασιν; <sup>3</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς πρὸς αὐτοὺς εἶπεν· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυείδ, ὅπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ δύντες; <sup>4</sup> ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; <sup>5</sup> καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ νιὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

*Healing of the withered hand.*

<sup>6</sup> Εγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἔκει καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ἔηρα· <sup>7</sup> παρετηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. <sup>8</sup> αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν· εἶπεν δὲ τῷ ἀνδρὶ τῷ ἔηρᾳ ἔχοντι τὴν χεῖρα· ἔγειρε καὶ στῆθι εἰς τὸ μέσον. καὶ ἀναστὰς ἔστη. <sup>9</sup> εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ

σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι. <sup>10</sup> καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεῖρ αὐτοῦ. <sup>11</sup> αὐτὸλ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἀν ποιῆσαιεν τῷ Ἰησοῦ.

*Appointment of the Twelve.*

<sup>12</sup> Εγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ δρός προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. <sup>13</sup> καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὡνόμασεν, <sup>14</sup> Σίμωνα, ὃν καὶ ὡνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαίον <sup>15</sup> καὶ Μαθθαίον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον ἡγιαστὴν, <sup>16</sup> καὶ Ιούδαν Ἰακώβου, καὶ Ιούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης, <sup>17</sup> καὶ καταβὰς μετ' αὐτῶν ἐστη ἐπὶ τόπου πεδινοῦ, καὶ ὅχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ιουδαίας καὶ Ἱερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἥλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, <sup>18</sup> καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο. <sup>19</sup> καὶ πᾶς ὁ ὅχλος ἐξήτουν ἀπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.

*THE SERMON ON “A LEVEL PLACE.”*

<sup>20</sup> Καὶ αὐτὸς ἐπάρας τοὺς ὄφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. <sup>21</sup> μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσετε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. <sup>22</sup> μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ

ἀνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἔνεκα τοῦ νιοῦ τοῦ ἀνθρώπου. <sup>23</sup> χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἴδον γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. <sup>24</sup> Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. <sup>25</sup> οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσσετε. οὐαὶ οἱ γελῶντες νῦν, ὅτι πεινθήσετε καὶ κλαύσετε. <sup>26</sup> οὐαὶ ὅταν καλῶς εἴπωσιν ὑμᾶς πάντες οἱ ἀνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. <sup>27</sup> Αλλὰ ὑμῖν λέγω τοῖς ἀκούοντιν· ἀγαπᾶτε τοὺς ἔχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, <sup>28</sup> εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. <sup>29</sup> τῷ τύπτοντί σε εἰς τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἴμάτιον καὶ τὸν χιτῶνα μὴ κωλύσγε. <sup>30</sup> παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. <sup>31</sup> καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἀνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. <sup>32</sup> καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἔστιν; καὶ γὰρ οἱ ἀμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. <sup>33</sup> καὶ γὰρ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἔστιν; καὶ οἱ ἀμαρτωλοὶ τὸ αὐτὸν ποιοῦσιν. <sup>34</sup> καὶ ἐὰν δανίσητε παρ' ὃν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἔστιν; καὶ ἀμαρτωλοὶ ἀμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἵσα. <sup>35</sup> Πλὴν ἀγαπᾶτε τοὺς ἔχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδένα ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε νιοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἔστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. <sup>36</sup> γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἔστιν. <sup>37</sup> καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάξετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· <sup>38</sup> δίδοτε, καὶ δοθήσεται

νῦμν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυν-  
νόμενον δώσοντιν εἰς τὸν κόλπον ὑμῶν· ὥ γάρ μέτρῳ  
μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. <sup>39</sup> Εἶπεν δὲ καὶ παρα-  
βολὴν αὐτοῖς. μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν;  
οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται; <sup>40</sup> οὐκ ἔστιν  
μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς  
ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. <sup>41</sup> τί δὲ βλέπεις τὸ κάρφος.  
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν  
τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; <sup>42</sup> πῶς δύνασαι λέγειν τῷ  
ἀδελφῷ σου· ἀδελφέ, ἄφει ἐκβάλω τὸ κάρφος τὸ ἐν τῷ  
ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ  
βλέπων; ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ  
ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ  
ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. <sup>43</sup> Οὐ γάρ ἔστιν  
δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον  
σαπρὸν ποιοῦν καρπὸν καλόν. <sup>44</sup> ἔκαστον γάρ δένδρον ἐκ  
τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γάρ ἐξ ἀκανθῶν συλ-  
λέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. <sup>45</sup> ὁ  
ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας  
προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ  
προφέρει τὸ πονηρόν· ἐκ γὰρ περιστεύματος καρδίας  
λαλεῖ τὸ στόμα αὐτοῦ. <sup>46</sup> Τί δέ με καλεῖτε· κύριε κύριε,  
καὶ οὐ ποιεῖτε ἀ λέγω; <sup>47</sup> πᾶς ὁ ἐρχόμενος πρός με καὶ  
ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν  
τίνι ἔστιν ὅμοιος. <sup>48</sup> ὅμοιός ἔστιν ἀνθρώπῳ οἰκοδομοῦντι  
οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ  
τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ πο-  
ταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ  
τὸ καλῶς οἰκοδομῆσθαι αὐτὴν. <sup>49</sup> ὁ δὲ ἀκούσας καὶ μὴ  
ποιήσας ὅμοιός ἔστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ  
τὴν γῆν χωρὶς θεμελίου, ἦ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς  
συνέπεσεν, καὶ ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα.

## CHAPTER VII.

*Healing of the Centurion's servant.*

1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ρήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.

2 Ἐκατοντάρχον δέ τινος δοῦλος κακῶς ἔχων ἥμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν ἡρώτων αὐτὸν σπουδαίως, λέγοντες ὅτι ἄξιός ἐστιν φῶ παρέξῃ τοῦτο·

5 ἀγαπᾶ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος τῆς οἰκίας, ἔπειμψεν φίλους ὁ ἐκατοντάρχης λέγων· κύριε, μὴ σκῦλον· οὐ γὰρ ἴκανός είμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· 7 διὸ οὐδὲ ἐμαυτὸν ἡξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγω, καὶ οἰαθήτω ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ ἄνθρωπός είμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω ταύτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ. 9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθάύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὅχλῳ εἶπεν· λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. 10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὑρον τὸν δοῦλον ὑγιαίνοντα.

*Raising of the widow's son at Nain.*

<sup>11</sup> Καὶ ἐγένετο ἐν τῇ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἵκανοὶ καὶ ὄχλος πολύς. <sup>12</sup> ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἴδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς οὐίος τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ ἦν χήρα; καὶ ὄχλος τῆς πόλεως ἵκανὸς ἦν σὺν αὐτῇ. <sup>13</sup> καὶ ἴδων αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτὴν καὶ εἶπεν αὐτῇ· μὴ κλαῖε. <sup>14</sup> καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι. <sup>15</sup> καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. <sup>16</sup> ἔλαβεν δὲ φόβος ἄπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἡγέρθη ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. <sup>17</sup> καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν δλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρᾳ.

*A Message from John the Baptist.*

<sup>18</sup> Καὶ ἀπήγγειλαν Ἰωάννει οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. <sup>19</sup> καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος, ή ἄλλον προσδοκῶμεν; <sup>20</sup> παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων· σὺ εἶ ὁ ἐρχόμενος, ή ἄλλον προσδοκῶμεν; <sup>21</sup> ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἔχαρισατο βλέπειν. <sup>22</sup> καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννει ἀ εἶδετε καὶ ἡκούσατε, ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· <sup>23</sup> καὶ οὐακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

*Christ's estimate of John.*

<sup>24</sup> Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;  
<sup>25</sup> ἀλλὰ τί ἐξεληλύθατε ἵδειν; ἄνθρωπον ἐν μαλακοῖς ἴματίοις ἡμφιεσμένον; ἵδού οἱ ἐν ἴματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. <sup>26</sup> ἀλλὰ τί ἐξεληλύθατε ἵδειν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>27</sup> οὗτος ἐστιν περὶ οὗ γέγραπται· ἵδον ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>28</sup> λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. <sup>29</sup> καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· <sup>30</sup> οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἡθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. <sup>31</sup> Τίνι οὖν ὅμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι; <sup>32</sup> ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις λέγοντες· ηὐλή- σαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε. <sup>33</sup> ἐλήλυθεν γάρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθύνων ἄρτον μηδὲ πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει. <sup>34</sup> ἐλήλυθεν δὲ οὐδὲ τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· ἵδον ἀνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν. <sup>35</sup> καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

*The Woman which was a sinner.*

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. 37 καὶ ἴδον γυνὴ ἡτις ἦν ἐν τῇ πόλει ἀμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἥρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἥλειφεν τῷ μύρῳ. 39 ἴδων δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εὶς ἦν προφήτης, ἐγίνωσκεν ἄν τίς καὶ ποταπὴ ἡ γυνὴ ἡτις ἀπτεται αὐτοῦ, ὅτι ἀμαρτωλός ἐστιν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· διδάσκαλε εἰπέ, φησίν. 41 Δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ ἔτερος πεντήκοντα. 42 μὴ ἔχόντων αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἔχαρίσατο. τίς οὖν αὐτῶν πλείον ἀγαπήσει αὐτόν; 43 ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι φ τὸ πλείον ἔχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὄρθως ἔκρινας. 44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταίτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἣς εἰσῆλθον οὐ διέλειπεν καταφιλούσά μου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἥλειψας· αὕτη δὲ μύρῳ ἥλειψέν μου τοὺς πόδας. 47 οὐδὲ χάριν, λέγω σοι, ἀφέωνται αὐτῆς αἱ ἀμαρτίαι αἱ πολλαί, ὅτι ἡγάπησεν πολύ φ δὲ δλίγον ἀφίεται, δλίγον ἀγαπᾷ. 48 εἶπεν δὲ αὐτῇ· ἀφέωνται σου αἱ ἀμαρτίαι. 49 καὶ ἥρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτος ἐστιν, ὃς καὶ ἀμαρτίας ἀφίησιν; 50 εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε, πορεύου εἰς εἰρήνην.

## CHAPTER VIII.

*Third Circuit round Galilee.*

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, <sup>2</sup> καὶ γυναικές τινες αἱ ἡσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλούμένη Μαγδαληνή, ἀφ' ἣς δαιμόνια ἐπτὰ ἐξεληλύθει, <sup>3</sup> καὶ Ἰωάννα γυνὴ Χονζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἔτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

*Parable of the Sower.*

<sup>4</sup> Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς· <sup>5</sup> ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό· <sup>6</sup> καὶ ἔτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἵκμάδα· <sup>7</sup> καὶ ἔτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυεῖσαι αἱ ἀκανθαι ἀπέπνιξαν αὐτό· <sup>8</sup> καὶ ἔτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· ὁ ἔχων ὅτα ἀκούειν ἀκούετω.

<sup>9</sup> Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. <sup>10</sup> ὁ δὲ εἶπεν· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. <sup>11</sup> ἔστιν δὲ αὕτη ἡ παραβολή. ὁ σπόρος ἔστιν ὁ λόγος

τοῦ θεοῦ. <sup>12</sup> οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. <sup>13</sup> οἱ δὲ ἐπὶ τὴν πέτραν οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. <sup>14</sup> τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. <sup>15</sup> τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ. <sup>16</sup> Οὐδεὶς δὲ λύχνοι ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλάνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. <sup>17</sup> οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. <sup>18</sup> βλέπετε οὖν πῶς ἀκούετε· ὅς ἀν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὅς ἀν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

*The Mother and Brethren of Jesus.*

<sup>19</sup> Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἡδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. <sup>20</sup> ἀπηγγέλη δὲ αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω ἵδειν σε θέλοντες. <sup>21</sup> ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

*Jesus, crossing the lake, stills the storm.*

<sup>22</sup> Ἐγένετο δὲ ἐν μαζὶ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.

<sup>23</sup> πλεόντων δὲ αὐτῶν ἀφύπνιωσεν· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον.  
<sup>24</sup> προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. <sup>25</sup> εἶπεν δὲ αὐτῷ· ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὐτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

*Healing of a demoniac. The herd of swine.*

<sup>26</sup> Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ἦτις ἐστὶν ἀντιπερα τῆς Γαλιλαίας. <sup>27</sup> ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια, καὶ χρόνῳ ἵκανῳ οὐκ ἐνεδύσατο ἴμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. <sup>28</sup> ἴδων δὲ τὸν Ἰησοῦν, ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· τί ἔμοι καὶ σοὶ, Ἰησοῦν οὐκετί τοῦ θεοῦ τοῦ ὑψίστου; δέομαι σου, μή με βασανίσῃς. <sup>29</sup> παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἀλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρήστων τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. <sup>30</sup> ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων· τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν· λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. <sup>31</sup> καὶ παρεκάλουντι αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. <sup>32</sup> ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἵκανῶν βοσκομένων ἐν τῷ ὄρει, καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. <sup>33</sup> ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. <sup>34</sup> ἴδοντες δὲ οἱ βόσκοντες τὸ

γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. <sup>35</sup> ἐξῆλθον δὲ ἵδεν τὸ γεγονός, καὶ ἥλθον πρὸς τὸν Ἰησοῦν, καὶ εὑρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν, ἴματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. <sup>36</sup> ἀπήγγειλαν δὲ αὐτοῖς οἱ ἵδοντες πῶς ἐσώθη ὁ δαιμονισθεὶς. <sup>37</sup> καὶ ἡρώτησαν αὐτὸν ἀπαντάντα πλήθος τῆς περιχώρου τῶν Γεργεσηνῶν ἀπελθεῖν ἀπ' αὐτῶν, δῖτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. <sup>38</sup> ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων· <sup>39</sup> ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

*Healing of Jairus' daughter. The woman with an issue of blood.*

<sup>40</sup> Ἐγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἥσαν γὰρ πάντες προσδοκῶντες αὐτόν. <sup>41</sup> καὶ ἵδον ἥλθεν ἀνὴρ ὁ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, <sup>42</sup> δῖτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτῇ ἀπέθυνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπιγον αὐτόν. <sup>43</sup> καὶ γυνὴ οὐσα ἐν ρύσει αἷματος ἀπὸ ἐτῶν δώδεκα, ἥτις ἱατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, <sup>44</sup> προσελθοῦσα ὅπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἴματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς. <sup>45</sup> καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν. <sup>46</sup> ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθίαν ἀπ'

έμοῦ. <sup>47</sup> ἴδουσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἥλθεν καὶ προσπεσοῦσα αὐτῷ δι’ ἣν αὐτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἵάθη παραχρῆμα. <sup>48</sup> ὁ δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. <sup>49</sup> Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν διδάσκαλον. <sup>50</sup> ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται. <sup>51</sup> ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. <sup>52</sup> ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε· οὐκ ἀπέθανεν ἀλλὰ καθεύδει. <sup>53</sup> καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. <sup>54</sup> αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ παῖς, ἐγείρου. <sup>55</sup> καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. <sup>56</sup> καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

## CHAPTER IX.

*Mission of the Apostles. Effect upon Herod.*

<sup>1</sup> Σύνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἔξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν <sup>2</sup> καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ καὶ ἵσθαι, <sup>3</sup> καὶ εἶπεν πρὸς αὐτούς· μηδὲν ἄρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν <sup>4</sup> καὶ εἰς ἣν ἀν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. <sup>5</sup> καὶ ὅσοι ἀν μὴ δέχωνται ὑμᾶς, ἐξέρχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ

τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς. <sup>6</sup> ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

<sup>7</sup> Ἡκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν, <sup>8</sup> ὑπό τινων δὲ ὅτι Ἡλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. <sup>9</sup> εἶπεν δὲ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὓς ἀκούω τοιαῦτα; καὶ ἐξήτει ἵδειν αὐτόν.

*Feeding of the five thousand.*

<sup>10</sup> Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτὸν ὑπεχώρησεν κατ' ιδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. <sup>11</sup> οἱ δὲ ὄχλοι γνόντες ἡκολούθησαν αὐτῷ, καὶ ἀποδεξάμενος αὐτὸν ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἴατο. <sup>12</sup> ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἰπον· αὐτῷ ἀπόλυτον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὅδε ἐν ἐρήμῳ τόπῳ ἐσμέν. <sup>13</sup> εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς φαγεῖν ὑμεῖς· οἱ δὲ εἰπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. <sup>14</sup> ἦσαν δὲ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνατε αὐτὸν κλισίας ἀνὰ πεντήκοντα. <sup>15</sup> καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἀπαντας. <sup>16</sup> λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. <sup>17</sup> καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ περιστεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

*The Great Confession. First announcement of the Passion.*

<sup>18</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρότησεν αὐτοὺς λέγων· τίνα με οἱ ὄχλοι λέγουσιν εἶναι; <sup>19</sup> οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλείαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. <sup>20</sup> εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν Χριστὸν τοῦ θεοῦ. <sup>21</sup> ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο, <sup>22</sup> εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

<sup>23</sup> Ἐλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. <sup>24</sup> ὃς γὰρ ἔαν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτὴν· ὃς δ' ἀν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, οὗτος σώσει αὐτὴν. <sup>25</sup> τί γὰρ ὠφελεῖται ἀνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ήξημιωθείς; <sup>26</sup> ὃς γὰρ ἀν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τούτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων. <sup>27</sup> λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἱ οὐ μὴ γεύσωνται θανάτου ἔως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

*The Transfiguration.*

<sup>28</sup> Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡσεὶ ἡμέραι ὅκτω, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. <sup>29</sup> καὶ ἐγένετο ἐν τῷ

προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον καὶ ὁ ἴματισμὸς αὐτοῦ λευκὸς ἔξαστράπτων. <sup>30</sup> καὶ ἴδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλείας, <sup>31</sup> οἵ δόφθέντες ἐν δόξῃ ἐλεγον τὴν ἔξοδον αὐτοῦ ἦν ἡμελλεν πληροῦν ἐν Ἱερουσαλήμ. <sup>32</sup> ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. <sup>33</sup> καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλόν, ἐστιν ἡμᾶς ὅδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλείᾳ, μὴ εἰδὼς ὁ λέγει. <sup>34</sup> ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. <sup>35</sup> καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ νιός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε. <sup>36</sup> καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὅν ἐώρακαν.

*Healing of a boy with an unclean spirit.*

<sup>37</sup> Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. <sup>38</sup> καὶ ἴδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν νιόν μου, ὅτι μονογενής μοι ἐστίν, <sup>39</sup> καὶ ἴδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἔξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν. <sup>40</sup> καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἡδυνήθησαν. <sup>41</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὡς γενεὰ ἀπιστος καὶ διεστραμένη, ἔως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὥδε τὸν νιόν σου. <sup>42</sup> ἔτι δὲ προσερχομένου αὐτοῦ ἐρρηξεν

αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. <sup>43</sup> ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.

*Second announcement of the Passion.*

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ· <sup>44</sup> θέσθε ὑμεῖς εἰς τὰ ὡτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ νιὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. <sup>45</sup> οἱ δὲ ἡγύνονται τὸ ρῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ρήματος τούτου.

*Jesus rebukes the Disciples for emulation and exclusiveness.*

<sup>46</sup> Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἀν εἴη μείζων αὐτῶν. <sup>47</sup> ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸν παρ' ἑαυτῷ, <sup>48</sup> καὶ εἶπεν αὐτοῖς· ὅς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὄνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἀν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῶν ὑπάρχων, οὗτός ἐστιν μέγας. <sup>49</sup> Αποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὄνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ὑμῶν. <sup>50</sup> εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς· μὴ κωλύετε· ὅς γὰρ οὐκ ἐστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

*Progress towards Jerusalem. The Samaritans.*

<sup>51</sup> Εγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, <sup>52</sup> καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, καὶ πορευθέντες εἰσῆλθον εἰς πόλιν Σαμαριτῶν ὥστε ἑτοιμάσαι αὐτῷ. <sup>53</sup> καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. <sup>54</sup> ἴδοντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν· κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; <sup>55</sup> στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. <sup>56</sup> καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

*Conditions of Discipleship.*

<sup>57</sup> Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἰπέν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἀν ἀπέρχῃ. <sup>58</sup> καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. <sup>59</sup> εἶπεν δὲ πρὸς ἔτερον· ἀκολούθει μοι. ὁ δὲ εἶπεν· ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου. <sup>60</sup> εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν γεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. <sup>61</sup> εἶπεν δὲ καὶ ἔτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. <sup>62</sup> εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὄπίσω εὑθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

## CHAPTER X.

*Mission of the Seventy.*

<sup>1</sup> Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἐβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὐδὲν ἥμελλεν αὐτὸς ἔρχεσθαι. <sup>2</sup> Ἐλεγεν δὲ πρὸς αὐτούς ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δειήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. <sup>3</sup> ὑπάγετε· ἵδον ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. <sup>4</sup> μὴ βαστάξετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. <sup>5</sup> εἰς ἦν δ' ἀν εἰσέλθητε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ. <sup>6</sup> καὶ ἐὰν ἦ ἐκεὶ οὐδὲς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. <sup>7</sup> ἐν αὐτῷ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἀξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. <sup>8</sup> καὶ εἰς ἦν ἀν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, <sup>9</sup> καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· ἥγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. <sup>10</sup> εἰς ἦν δ' ἀν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε· <sup>11</sup> καὶ τὸν κοινοτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἥγγικεν ἡ βασιλεία τοῦ θεοῦ. <sup>12</sup> λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἥμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἡ τῇ πόλει ἐκείνῃ. <sup>13</sup> Οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ

καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἀν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. <sup>14</sup> πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἡ ὑμῖν. <sup>15</sup> καὶ σὺ Καφαρναούμ, μὴ ἔως οὐρανοῦ ὑψωθῆσῃ; ἔως ἦδου καταβιβασθῆσῃ. <sup>16</sup> Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

*Return of the Seventy.*

<sup>17</sup> Υπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ὑμῖν ἐν τῷ ὄνόματί σου. <sup>18</sup> εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὃς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. <sup>19</sup> ἴδού δέωκα ὑμῖν τὴν ἔξουσίαν τοῦ πατεῖν ἐπάνω ὅφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει. <sup>20</sup> πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὄνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς.

<sup>21</sup> Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἐν τῷ πνεύματι τῷ ἀγίῳ καὶ εἶπεν· ἔξομολογοῦμαί σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. <sup>22</sup> καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἔστιν ὁ νιὸς εἰ μὴ ὁ πατήρ. καὶ τίς ἔστιν ὁ πατήρ εἰ μὴ ὁ νιὸς καὶ ὡς ἐὰν βούληται ὁ νιὸς ἀποκαλύψαι. <sup>23</sup> Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἴδιαν εἶπέν· μακάριοι οἱ ὄφθαλμοὶ οἱ βλέποντες ἢ βλέπετε. <sup>24</sup> λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἡθέλησαν ἴδειν ἢ ὑμεῖς βλέπετε, καὶ οὐκ ἴδαν, καὶ ἀκοῦσαι ἢ ἀκούετε, καὶ οὐκ ἤκουσαν.

*Parable of the good Samaritan.*

<sup>25</sup> Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτόν, λέγων· διδάσκαλε, τί ποιήσας ζῶσιν αἰώνιον κληρονομήσω; <sup>26</sup> ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; <sup>27</sup> ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κέριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἴσχυΐ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. <sup>28</sup> εἶπεν δὲ αὐτῷ· ὁρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. <sup>29</sup> ὁ δὲ θέλων δικαιωσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον; <sup>30</sup> ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἀνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ εἰς Ἱερειχό, καὶ λῃσταῖς περιέπεσεν, οἵ καὶ ἐκδύσαντες ἀπὸ τὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθαιῆ. <sup>31</sup> κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. <sup>32</sup> ὄμοιώς δὲ καὶ Λευείτης γενούμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν <sup>33</sup> Σαμαρίτης δέ τις ὁδεύων ἥλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη. <sup>34</sup> καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοκίον καὶ ἐπεμελήθη αὐτοῦ. <sup>35</sup> καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοκεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἀν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαι με ἀποδώσω σοι. <sup>36</sup> τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; <sup>37</sup> ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὄμοιώς.

*Visit to Bethany. Martha and Mary.*

<sup>38</sup> Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο

αὐτὸν εἰς τὴν οἰκίαν. <sup>39</sup> καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, ἥ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. <sup>40</sup> ἥ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν. ἐπιστᾶσα δὲ εἶπεν· κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνη με κατέλιπεν διακονεῖν; εἰπὸν οὖν αὐτῇ ἵνα μοι συναντιλάβηται. <sup>41</sup> ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾶς καὶ θορυβάξῃ περὶ πολλά, <sup>42</sup> ἐνὸς δέ ἐστιν χρεία· Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἔξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

## CHAPTER XI.

*Jesus teaches the Disciples to pray.*

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. <sup>2</sup> εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε, λέγετε· πάτερ, ἀγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ βασιλεία σου· <sup>3</sup> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· <sup>4</sup> καὶ ἀφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

<sup>5</sup> Καὶ εἶπεν πρὸς αὐτούς· τίς ἔξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσοινκτίου καὶ εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους, <sup>6</sup> ἐπειδὴ φίλος μου παρεγένετο ἔξ ὄδοῦ πρός με καὶ οὐκ ἔχω δὲ παραθήσω αὐτῷ. <sup>7</sup> κάκενος ἔσωθεν ἀποκριθεὶς εἴπη· μή μοι κόπους πάρεχε· ἥδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναι σοι. <sup>8</sup> λέγω ὑμῖν, εὶ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ,

διά γε τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆσι. <sup>9</sup> Καγὼ ὑμῖν λέγω, αἴτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. <sup>10</sup> πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιχθήσεται. <sup>11</sup> τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ νιὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ιχθύν, μὴ ἀντὶ ιχθύος ὅφιν αὐτῷ ἐπιδώσει; <sup>12</sup> ἢ καὶ αἰτήσει ψόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; <sup>13</sup> εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἄγιον τοῖς αἰτοῦσιν αὐτόν.

*“He casteth out devils by Beelzebub.”*

<sup>14</sup> Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸς ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι· <sup>15</sup> τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· <sup>16</sup> ἔτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. <sup>17</sup> αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· πᾶσα βασιλεία διαμερισθεῖσα ἐφ' ἑαυτὴν ἐρημοῦται, καὶ οἵκος ἐπὶ οἴκον πίπτει. <sup>18</sup> εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; δτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. <sup>19</sup> εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ νιὸι ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. <sup>20</sup> εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. <sup>21</sup> Οταν δὲ ἵσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ· <sup>22</sup> ἐπὰν δὲ ἵσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ἥ ἐπεποίθει, καὶ τὰ σκῦλα

αὐτοῦ διαδίδωσιν. <sup>23</sup> ὁ μὴ ὧν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. <sup>24</sup> Ὁταν τὸ ἀκάθαρτον πνεῦμα ἔξελθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ἡ ζητοῦν ἀνάπτασιν, καὶ μὴ εὑρίσκον λέγει· ὑποστρέψω εἰς τὸν οἰκόν μου ὅθεν ἔξῆλθον. <sup>25</sup> καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον. <sup>26</sup> τότε πορεύεται καὶ παραλαμβάνει ἔτερα πνέυματα πονηρότερα ἑαυτοῦ ἐπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

<sup>27</sup> Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας. <sup>28</sup> αὐτὸς δὲ εἶπεν· μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

*“A Sign from Heaven.”*

<sup>29</sup> Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ἡ ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. <sup>30</sup> καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευείταις σημεῖον, οὕτως ἐσται καὶ ὁ νίδος τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. <sup>31</sup> βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἥλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἵδον πλεῖον Σολομῶνος ὥδε. <sup>32</sup> ἄνδρες Νινευείται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἵδον πλεῖον Ἰωνᾶ ὥδε. <sup>33</sup> Οὐδεὶς λύχνον ἄψας εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. <sup>34</sup> ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὄφθαλμός σου. ὅταν ὁ ὄφθαλμός σου ἀπλοῦς ἐστιν, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς

ἢ, καὶ τὸ σῶμά σου σκοτεινόν. <sup>35</sup> σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. <sup>36</sup> εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἐσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

*Denunciation of the Pharisees.*

<sup>37</sup> Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ εἰσελθὼν δὲ ἀνέπεσεν. <sup>38</sup> ὁ δὲ Φαρισαῖος ἴδων ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. <sup>39</sup> εἰπεν δὲ ὁ κύριος πρὸς αὐτόν· μὴ ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. <sup>40</sup> ἄφρονες, οὐχ ὁ ποιῆσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; <sup>41</sup> πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἴδον πάντα καθαρὰ ὑμῖν ἐστίν. <sup>42</sup> ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι κάκενα μὴ παρεῖναι. <sup>43</sup> οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. <sup>44</sup> οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἀνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

*Denunciation of the Lawyers.*

<sup>45</sup> Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. <sup>46</sup> ὁ δὲ εἰπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψύαντε τοῖς φορτίοις. <sup>47</sup> οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, καὶ οἱ πατέρες ὑμῶν

ἀπέκτειναν αὐτούς. <sup>48</sup> ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. <sup>49</sup> διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτὸς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν, <sup>50</sup> ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἔκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, <sup>51</sup> ἀπὸ αἵματος Ἀβελ ἔως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. <sup>52</sup> οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἥρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

<sup>53</sup> Κάκεῖθεν ἐξελθόντος αὐτοῦ ἥρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, <sup>54</sup> ἐνεδρεύοντες, θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ.

## CHAPTER XII.

*Warnings against Hypocrisy, (4) Fearfulness,  
(13) Covetousness, and (22) Distrust.*

<sup>1</sup> Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἥρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ἕνδειας τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. <sup>2</sup> οὐδὲν δὲ συγκεκαλυμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. <sup>3</sup> ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. <sup>4</sup> Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ

σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσότερόν τι ποιῆσαι. <sup>5</sup> ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἔξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. <sup>6</sup> οὐχὶ πέντε στρουθία πωλοῦνται ἀσταρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. <sup>7</sup> ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται, μὴ φοβεῖσθε πολλῶν στρουθίων διαφέρετε. <sup>8</sup> λέγω δὲ ὑμῖν, πᾶς ὅς ἀν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ νιὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ. <sup>9</sup> ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. <sup>10</sup> καὶ πᾶς ὅς ἐρεῖ λόγον εἰς τὸν νιὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἄγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. <sup>11</sup> ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἔξουσίας, μὴ μεριμνήσητε πῶς ἡ τί ἀπολογήσησθε ἡ τί εἴπητε. <sup>12</sup> τὸ γὰρ ἄγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἂ δεῖ εἰπεῖν.

<sup>13</sup> Εἰπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. <sup>14</sup> ὁ δὲ εἰπεν αὐτῷ· ἀνθρωπε, τίς με κατέστησεν κριτὴν ἡ μεριστὴν ἐφ' ὑμᾶς; <sup>15</sup> εἰπεν δὲ πρὸς αὐτούς· ὅρατε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περιστεύειν τινὶ ἡ ἁνὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. <sup>16</sup> Εἰπεν δὲ παραβολὴν πρὸς αὐτούς λέγων· ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. <sup>17</sup> καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; <sup>18</sup> καὶ εἰπεν· τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μεῖζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου, <sup>19</sup> καὶ ἐρω τῇ ψυχῇ μου· ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη

πολλά· ἀναπαύου, φάγε, πίε, ἐνφράνου. <sup>20</sup> εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτη τῇ υικτὶ τὴν ψυχὴν σου ἀπαίτουσιν ἀπὸ σοῦ· ἀ δὲ ἡτοίμασας, τίνι ἔσται; <sup>21</sup> οὕτως δὲ θησαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

<sup>22</sup> Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε. <sup>23</sup> ἡ ψυχὴ πλειόν ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. <sup>24</sup> κατανοήσατε τοὺς κόρακας, ὅτι οὐτε σπείρουσιν οὔτε θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. <sup>25</sup> τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἥλικιαν αὐτοῦ πῆχυν; <sup>26</sup> εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; <sup>27</sup> κατανοήσατε τὰ κρίνα, πῶς οὐτε ἡθει οὐτε ὑφαίνει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. <sup>28</sup> εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὅντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέξει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. <sup>29</sup> καὶ ὑμεῖς μὴ ξητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε· <sup>30</sup> ταῦτα γάρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιξητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων. <sup>31</sup> πλὴν ξητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. <sup>32</sup> Μὴ φοβοῦν, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. <sup>33</sup> Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει. <sup>34</sup> ὅπου γάρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἔκει καὶ ἡ καρδία ὑμῶν ἔσται.

*Exhortation to watchfulness.*

<sup>35</sup>"Εστωσαν ύμῶν αἱ ὁσφύες περιεξωσμέναι καὶ οἱ λύχνοι καιόμενοι· <sup>36</sup>καὶ ύμεις ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. <sup>37</sup>μακάριοι οἱ δοῦλοι ἔκεινοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρήγοροῦντας· ἀμὴν λέγω ύμÎν ὅτι πέριξώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ πάρελθὼν διακονήσει αὐτοῖς. <sup>38</sup>κανὸν ἐν τῇ δευτέρᾳ, κανὸν ἐν τῇ τρίτῃ φυλακῇ ἐλθῃ καὶ εῦρῃ οὕτως, μακάριοί εἰσιν. <sup>39</sup>τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἀν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. <sup>40</sup>καὶ ύμεις γίνεσθε ἔτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

<sup>41</sup>Ἐλπεν δὲ αὐτῷ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταῦτην λέγεις ἡ καὶ πρὸς πάντας; <sup>42</sup>καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ-κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; <sup>43</sup>μακάριος ὁ δοῦλος ἔκεινος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. <sup>44</sup>ἀληθῶς λέγω ύμÎν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>45</sup>ἐὰν δὲ εἴπῃ ὁ δοῦλος ἔκεινος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παιδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· <sup>46</sup>ἥξει ὁ κύριος τοῦ δούλου ἔκεινου ἐν ἡμέρᾳ ἡ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἡ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. <sup>47</sup>ἔκεινος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἔτοιμάσας ἡ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς. <sup>48</sup>ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. : παντὶ δὲ

ῳ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ὁ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.

*Announcement of troubles to come.*

<sup>49</sup> Πῦρ ἥλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνήφθη. <sup>50</sup> Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. <sup>51</sup> δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν ἀλλ' ἡ διαμερισμόν. <sup>52</sup> ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι· τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν <sup>53</sup> διαμερισθήσονται, πατὴρ ἐπὶ νῦν καὶ νὺὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρᾳ καὶ θυγάτηρ ἐπὶ μητέρᾳ, πενθερὰ ἐπὶ τὴν οὐρανοῦ καὶ οὐρανοῦ ἐπὶ τὴν πενθεράν.

*Blindness to the signs of the times.*

<sup>54</sup> Ἐλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὅμβρος ἔρχεται, καὶ γίνεται οὕτως· <sup>55</sup> καὶ ὅταν νότον πνέοντα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. <sup>56</sup> ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; <sup>57</sup> Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; <sup>58</sup> ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. <sup>59</sup> λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

## CHAPTER XIII.

*Calamity and Sin.*

<sup>1</sup> Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὃν τὸ αἷμα Πειλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. <sup>2</sup> καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; <sup>3</sup> οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεῖσθε. <sup>4</sup> ἡ ἐκεῖνοι οἱ δεκαοκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὄφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ; <sup>5</sup> οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολεῖσθε.

*Parable of the barren fig tree.*

<sup>6</sup> Ἐλεγεν δὲ ταύτην τὴν παραβολήν. Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἥλθεν ξητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὑρεν. <sup>7</sup> εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἴδον τρία ἔτη ἀφ' οὗ ἔρχομαι ξητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ίνατί καὶ τὴν γῆν καταργεῖ; <sup>8</sup> ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἵνας ὅτου σκάψω περὶ αὐτήν καὶ βάλω κόπρια, <sup>9</sup> κἄν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε, ἔκκοψεις αὐτήν.

*Healing of a woman on the Sabbath.*

<sup>10</sup> Ἡν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. <sup>11</sup> καὶ ἴδον γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη

δεκαοκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. <sup>12</sup> Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι ἀπὸ τῆς ἀσθενείας σου, <sup>13</sup> καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνορθώθη, καὶ ἐδόξαξεν τὸν θεόν. <sup>14</sup> ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἔξ ήμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ήμέρᾳ τοῦ σαββάτου. <sup>15</sup> ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· ὑποκριταί, ἔκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; <sup>16</sup> ταύτην δὲ θυγατέρα Ἀβραὰμ οἶσαν, ἦν ἔδησεν ὁ σατανᾶς ἵδον δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ήμέρᾳ τοῦ σαββάτου; <sup>17</sup> καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

*Parable of the mustard seed and leaven.*

<sup>18</sup> Ἐλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; <sup>19</sup> ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. <sup>20</sup> Καὶ πάλιν εἶπεν· τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; <sup>21</sup> ὁμοία ἐστὶν ἥμηρος, ἦν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἔως οὐ ἐξυμάθῃ ὅλον.

*The number of “the saved.”*

<sup>22</sup> Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα. <sup>23</sup> Εἶπεν δέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς·

<sup>24</sup> ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἴσχύσουσιν. <sup>25</sup> ἀφ' οὗ ἀν ἐγερθῆ ὁ οὐκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. <sup>26</sup> τότε ἄρξεσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. <sup>27</sup> καὶ ἐρεῖ· λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας. <sup>28</sup> ἐκεὶ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων, ὅταν ὅψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. <sup>29</sup> καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. <sup>30</sup> καὶ ἴδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.

*Herod's enmity. Lament over Jerusalem.*

<sup>31</sup> Ἐν αὐτῷ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. <sup>32</sup> καὶ εἶπεν αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτη· ἴδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι; <sup>33</sup> πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἔχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. <sup>34</sup> Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἡθέλησα ἐπισυνάξαι τὰ τέκνα σου ὅν τρόπον ὅρνιξ τὴν ἑαυτῆς νοστιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἡθελήσατε. <sup>35</sup> ἴδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω ὑμῖν ὅτι οὐ μὴ ἴδητε με ἔως ἥξει ὅτε εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὄνόματι κυρίου.

## CHAPTER XIV.

*Healing of a man with the dropsy on the Sabbath.*

<sup>1</sup> Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἰκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἥσαν παρατηρούμενοι αὐτόν. <sup>2</sup> καὶ ἴδού ἄνθρωπός τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ. <sup>3</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὗ; οἱ δὲ ἤσυχασαν. <sup>4</sup> καὶ ἐπιλαβόμενος λάσατο αὐτὸν καὶ ἀπέλυσεν. <sup>5</sup> καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν· τίνος ὑμῶν νιὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; <sup>6</sup> καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

*Parable to “those which were bidden.”*

<sup>7</sup> Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἔξελέγοντο, λέγων πρὸς αὐτούς. <sup>8</sup> ὅταν κληθῆς ὑπό τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπὸ αὐτοῦ, <sup>9</sup> καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. <sup>10</sup> ἀλλ’ ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἐλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι· φίλε, προσανάβῃ ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. <sup>11</sup> ὅτι πᾶς ὁ ὑψῶν ἁυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἁυτὸν ὑψωθήσεται.

<sup>12</sup> Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν; ὅταν ποιῆσ

ἀριστον ἡ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. <sup>13</sup> ἀλλ' ὅταν ποιῆς δοχῆν, κάλει πτωχούς, ἀναπήρους, χωλούς, τυφλούς, <sup>14</sup> καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδούναί σοι· ἀνταποδοθήσεται δέ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

*Parable of the great Supper.*

<sup>15</sup> Ακούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. <sup>16</sup> ὁ δὲ εἶπεν αὐτῷ· ἀνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς, <sup>17</sup> καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἡδη ἔτοιμά εἰσιν. <sup>18</sup> καὶ ἥρξαντο ἀπὸ μᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἤγορασα, καὶ ἔχω ἀνάγκην ἔξελθὸν ἵδειν αὐτόν· ἐρωτῶ σε, ἔχε με παρηγγείλειν. <sup>19</sup> καὶ ἔτερος εἶπεν· ζεύγη βιών ἤγορασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρηγγείλειν. <sup>20</sup> καὶ ἔτερος εἶπεν· γυναικα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. <sup>21</sup> καὶ παραγενόμενος ὁ δοῦλος ἀπῆγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὄργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ρύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὥδε. <sup>22</sup> καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ἀ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. <sup>23</sup> καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκαστον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· <sup>24</sup> λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

*Conditions of Discipleship.*

<sup>25</sup> Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς· <sup>26</sup> εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναται εἶναι μου μαθητής. <sup>27</sup> ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητής. <sup>28</sup> Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομήσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; <sup>29</sup> ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἵσχυοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν, <sup>30</sup> λέγοντες ὅτι οὗτος ὁ ἀνθρωπὸς ἤρξατο οἰκοδομεῖν καὶ οὐκ ἵσχυσεν ἐκτελέσαι. <sup>31</sup>\* Ή τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; <sup>32</sup> εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὅντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. <sup>33</sup> οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχονσιν οὐ δύναται εἶναι μου μαθητής. <sup>34</sup> Καλὸν οὖν τὸ ἄλα ἐὰν δὲ καὶ τὸ ἄλα μωρανθῆ, ἐν τίνι ἀρτυθήσεται; <sup>35</sup> οὕτε εἰς γῆν οὕτε εἰς κοπρίαν εὕθετόν ἐστιν· ἐξω βάλλουσιν αὐτό. ὁ ἔχων ὅτα ἀκούειν ἀκουέτω.

## CHAPTER XV.

*Parable of the lost sheep; Of the piece of silver.*

<sup>1</sup>\* Ήσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἀμαρτωλοὶ ἀκούειν αὐτοῦ. <sup>2</sup> καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἀμαρ-

τωλοὺς προσδέχεται καὶ συνέσθιει αὐτοῖς. <sup>3</sup> εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων· <sup>4</sup> τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἐν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἔως εὗρῃ αὐτό; <sup>5</sup> καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὄμοις αὐτοῦ χαίρων, <sup>6</sup> καὶ ἐλθὼν εἰς τὸν οἶκον συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· συνχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. <sup>7</sup> λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας. <sup>8</sup> Ή τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἔως ὅτου εὕρῃ; <sup>9</sup> καὶ εὑροῦσα συνκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· συνχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. <sup>10</sup> οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι.

*Parable of the prodigal son.*

<sup>11</sup> Εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς. <sup>12</sup> καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς ουσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. <sup>13</sup> καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἄπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν ουσίαν αὐτοῦ ζῶν ἀσώτως. <sup>14</sup> δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἵσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἥρξατο ὑστερεῖσθαι. <sup>15</sup> καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. <sup>16</sup> καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἥσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. <sup>17</sup> εἰς ἑαυτὸν δὲ

ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων· ἐγὼ δὲ λιμῷ ὡδε ἀπόλλυμαι. <sup>18</sup> ἀναστὰς πορεύομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, <sup>19</sup> οὐκέτι εἰμὶ ἄξιος κληθῆναι νιός σου· ποίησόν με ὡς ἔνα τῶν μισθίων σου. <sup>20</sup> καὶ ἀναστὰς ἥλθεν πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἰδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. <sup>21</sup> εἶπεν δὲ αὐτῷ ὁ νιός· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι νιός σου. <sup>22</sup> εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, <sup>23</sup> καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, <sup>24</sup> ὅτι οὗτος ὁ νιός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλῶς καὶ εὐρέθη· καὶ ἤρξαντο εὐφραίνεσθαι. <sup>25</sup> ἦν δὲ ὁ νιός αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, <sup>26</sup> καὶ προσκαλεσάμενος ἔνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα. <sup>27</sup> ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. <sup>28</sup> ὡργίσθη δὲ καὶ οὐκ ἥθελεν εἰσελθεῖν· ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. <sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ· ἴδού τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολὴν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· <sup>30</sup> ὅτε δὲ ὁ νιός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἥλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. <sup>31</sup> ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἔστιν· <sup>32</sup> εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, ἀπολωλῶς καὶ εὐρέθη.

## CHAPTER XVI.

*Parable of the unjust steward.*

1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς ἀνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν. 3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἴσχύω, ἐπαιτεῖν αἰσχύνομαι. 4 ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνται με εἰς τοὺς οἴκους ἑαυτῶν. 5 καὶ προσκαλεσάμενος ἔνα ἔκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ πόσον ὀφείλεις τῷ κυρίῳ μου; 6 ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα. 7 ἔπειτα ἐτέρῳ εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψον ὅγδοήκοντα. 8 καὶ ἐπήνεστεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ νιοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς νιοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν. 9 καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικος καὶ ἐν πολλῷ ἀδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνῷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε,

τὸ ὑμέτερον τίς δώσει ὑμῖν; <sup>13</sup> οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἡ γὰρ τὸν ἔνα μισήσει καὶ τὸν ἔτερον ἀγαπήσει, ἡ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.

<sup>14</sup> Ἡκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. <sup>15</sup> καὶ εἶπεν αὐτοῖς· ὑμεῖς ἔστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὃ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. <sup>16</sup> ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. <sup>17</sup> εὐκοπώτερον δέ ἔστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἡ τοῦ νόμου μίαν κεραίαν πεσεῖν. <sup>18</sup> πᾶς ὁ ἀπολύων τὴν γυναικαν αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

*Parable of Dives and Lazarus.*

<sup>19</sup> Ἀνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. <sup>20</sup> πτωχὸς δέ τις ὄνοματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος <sup>21</sup> καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ. <sup>22</sup> ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. <sup>23</sup> καὶ ἐν τῷ ἄδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὅρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. <sup>24</sup> καὶ αὐτὸς φωνήσας εἶπεν· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. <sup>25</sup> εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι

ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ἡώῃ σου, καὶ Λάζαρος ὅμοιώς τὰ κακά· νῦν δὲ ὁδε παρακαλεῖται, σὺ δὲ ὁδυνᾶσται.  
 26 καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. 27 εἶπεν δέ· ἔρωτῷ οὐν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. 29 λέγει δὲ Ἐβραὰμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν· οὐχί, πάτερ Ἐβραὰμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

## CHAPTER XVII.

*On Offences; Forgiveness; Profitable service.*

<sup>1</sup> Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, οὐαὶ δὲ δὶ' οὐ ἔρχεται·  
<sup>2</sup> λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἔνα. <sup>3</sup> προσέχετε ἑαυτοῖς. ἐὰν ἀμάρτη ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. <sup>4</sup> καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σὲ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, ἄφήσεις αὐτῷ.

<sup>5</sup> Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθεις ἡμῖν πίστιν. <sup>6</sup> εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἀν τῇ συκαμίνῳ ταύτῃ· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἀν ὑμῶν. <sup>7</sup> Τίς

δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε; <sup>8</sup> ἀλλ οὐχὶ ἐρεῖ αὐτῷ· ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἔως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; <sup>9</sup> μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; <sup>10</sup> οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

*Healing of ten lepers.*

<sup>11</sup> Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας. <sup>12</sup> καὶ εἰσερχομένου αὐτοῦ εἰς τιγα κώμην ὑπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἵ ἔστησαν πόρρωθεν, <sup>13</sup> καὶ αὐτοὶ ἦραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. <sup>14</sup> καὶ ἴδων εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. <sup>15</sup> εἰς δὲ ἐξ αὐτῶν, ἴδων ὅτι ἱάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, <sup>16</sup> καὶ ἐπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. <sup>17</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ ἐννέα ποῦ; <sup>18</sup> οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενῆς οὗτος;. <sup>19</sup> καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

*The Advent of the Kingdom.*

<sup>20</sup> Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, <sup>21</sup> οὐδὲ ἐροῦσιν· ἴδον ὅδε ἡ ἐκεῖ· ἴδον γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἔστιν.

22 Εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ νιοῦ τοῦ ἀνθρώπου ἵδειν, καὶ οὐκ ὅψεσθε. 23 καὶ ἐροῦσιν ὑμῖν· ἵδον ἔκει, ἵδον ὥδε· μὴ ἀπέλθητε μηδὲ διώξητε. 24 ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται ὁ νιὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ νιοῦ τοῦ ἀνθρώπου· 27 ἥσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἅχρι ἃς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἥλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἄπαντας. 28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Δώτ· ἥσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· 29 ἢ δὲ ἡμέρα ἐξῆλθεν Δώτ ἀπὸ Σοδόμων, ἐβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἄπαντας. 30 κατὰ τὰ αὐτὰ ἔσται ἢ ἡμέρᾳ ὁ νιὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. 31 ἐν ἑκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. 32 μνημονεύετε τῆς γυναικὸς Δώτ. 33 ὃς ἐὰν ξητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν. καὶ ὃς ἐὰν ἀπολέσει, ξωογονήσει αὐτήν. 34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἰς παραλημφθῆσεται καὶ ὁ ἔτερος ἀφεθῆσεται· 35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθῆσεται, ἡ δέ ἔτέρα ἀφεθῆσεται. 37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἔκει καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

## CHAPTER XVIII.

*Parable of the importunate widow.*

<sup>1</sup>Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐνκακεῖν, <sup>2</sup>λέγων· κριτής τις ἦν ἐν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἀνθρωπον μὴ ἐντρεπόμενος. <sup>3</sup>χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἦρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. <sup>4</sup>καὶ οὐκ ἦθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδέ ἀνθρωπὸν ἐντρέπομαι, <sup>5</sup>διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ὥa μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με. <sup>6</sup>εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· <sup>7</sup>οὐδὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; <sup>8</sup>λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ νιὸς τοῦ ἀνθρώπου ἐλθὼν ἀρᾶ εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

*Parable of the pharisee and the publican.*

<sup>9</sup>Εἶπεν δὲ καὶ πρὸς τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἔξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. <sup>10</sup>ἀνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἔτερος τελώνης. <sup>11</sup>ὁ Φαρισαῖος στάθεὶς ταῦτα προσηύχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· <sup>12</sup>νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι. <sup>13</sup>ὁ δὲ τελώνης μακρόθεν ἐστῶς οὐκ ἦθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ

στῆθος αὐτοῦ λέγων· ὁ θεός, ἡλάσθητί μοι τῷ ἀμαρτωλῷ.  
 14 λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον  
 αὐτοῦ ἵνα γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν ταπεινω-  
 θήσεται, ὁ δὲ ταπεινῶν ἐαυτὸν ὑψωθήσεται.

*Christ blesses little children.*

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτη-  
 ται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. 16 ὁ δὲ  
 Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἀφετε τὰ παιδία  
 ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων  
 ἔστιν ἡ βασιλεία τοῦ θεοῦ. 17 ἀμὴν λέγω ὑμῖν, ὃς ἀν μὴ  
 δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ  
 εἰς αὐτήν.

*The rich ruler.*

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε  
 ἀγαθέ, τί ποιήσας ξωὴν αἰώνιον κληρονομήσω; 19 ἐἶπεν  
 δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ  
 μὴ εἰς θεός. 20 τὰς ἐντολὰς οἶδας· μὴ μοιχεύσῃς, μὴ  
 φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν  
 πατέρα σου καὶ τὴν μητέρα σου. 21 ὁ δὲ εἶπεν· ταῦτα  
 πάντα ἐφύλαξα ἐκ νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς  
 εἶπεν αὐτῷ· ἔτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πῶλησον  
 καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ  
 δεῦρο ἀκολούθει μοι. 23 ὁ δὲ ἀκούσας ταῦτα περίλυπος  
 ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα. 24 ἴδων δὲ αὐτὸν ὁ  
 Ἰησοῦς εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς  
 τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται· 25 εὐκοπώτερον  
 γάρ ἔστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ  
 πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν  
 δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; 27 ὁ δὲ εἶπεν·

τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἔστιν.  
 28 Εἶπεν δὲ Πέτρος· ἴδού ἡμεῖς ἀφέντες τὰ ἴδια ἡκολουθήσαμέν σοι. 29 ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, οὐδεὶς ἔστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα εἴνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰώνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

*Third announcement of the Passion.*

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἴδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ νῦν τοῦ ἀνθρώπου· 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ φῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

*Healing of a blind man at Jericho.*

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱερειχὸν τυφλός τις ἐκάθητο παρὰ τὴν ὄδον ἐπαιτῶν. 36 ἀκούσας δὲ ὅχλου διαπορευομένου ἐπινθάνετο τί εἴη τοῦτο. 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν λέγων· Ἰησοῦν νιὲ Δαυείδ, ἐλέησόν με. 39 καὶ οἱ προάγοντες ἐπέτιμων αὐτῷ ἵνα σιγήσῃ αὐτὸς δὲ πολλῷ μᾶλλον ἔκραξεν· νιὲ Δαυείδ, ἐλέησόν με. 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτὸν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν· 41 τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· κύριε ἵνα ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. 43 καὶ παρεχρῆμα ἀνέβλεψεν, καὶ ἡκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἴδων ἔδωκεν αἶνον τῷ θεῷ.

## CHAPTER XIX.

*Story of Zaccheus.*

<sup>1</sup> Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχό. <sup>2</sup> καὶ ἴδον ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ ἦν πλούσιος. <sup>3</sup> καὶ ἐζήτει ἴδεν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἦδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. <sup>4</sup> καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἥμελλεν διέρχεσθαι. <sup>5</sup> καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. <sup>6</sup> καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. <sup>7</sup> καὶ ἴδοντες πάντες διεγόγγυζον, λέγοντες ὅτι παρὰ ἀμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι. <sup>8</sup> στάθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἴδον τὰ ἡμίσειά μου τῶν ὑπαρχόντων, κύριε, τοῦς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. <sup>9</sup> εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ. <sup>10</sup> ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

*Parable of the ten pounds.*

<sup>11</sup> Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. <sup>12</sup> εἶπεν οὖν ἄνθρωπός τις εὐγενῆς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. <sup>13</sup> καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μινᾶς, καὶ εἶπεν πρὸς αὐτούς· πραγματεύσασθε ἐν ὧ

ἔρχομαι. <sup>14</sup> οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. <sup>15</sup> καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλειαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δοῦλους τούτους οἵς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τίς τι διεπραγματεύσατο. <sup>16</sup> παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. <sup>17</sup> καὶ εἶπεν αὐτῷ· εὐγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἵσθι ἔξουσίαν ἔχων ἐπάνω δέκα πόλεων. <sup>18</sup> καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. <sup>19</sup> εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων. <sup>20</sup> καὶ ὁ ἔτερος ἦλθεν λέγων· κύριε, ἵδού ἡ μνᾶ σου, ἦν εἶχον ἀποκειμένην ἐν σουδαρίῳ. <sup>21</sup> ἐφοβούμην γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις δὲ οὐκ ἔθηκας, καὶ θερίζεις δὲ οὐκ ἔσπειρας. <sup>22</sup> λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ἥδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός είμι, αἴρων δὲ οὐκ ἔθηκα, καὶ θερίζων δὲ οὐκ ἔσπειρα; <sup>23</sup> καὶ διατί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεξαν; καγὼ ἐλθὼν σὺν τόκῳ ἀν αὐτὸν ἐπραξα. <sup>24</sup> καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. <sup>25</sup> καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς. <sup>26</sup> λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ δὲ ἔχει ἀρθήσεται. <sup>27</sup> πλὴν τοὺς ἔχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὅδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

*Triumphal entry into Jerusalem.*

<sup>28</sup> Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα. <sup>29</sup> καὶ ἐγένετο ὡς ἥγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὅρος τὸ καλούμενον ἐλαιών, ἀπέστειλεν δύο τῶν μαθητῶν <sup>30</sup> εἰπών· ὑπάγετε εἰς τὴν κατέ-

ναντι κώμην, ἐν ᾧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. <sup>31</sup> καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διατί λύετε; οὗτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. <sup>32</sup> ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. <sup>33</sup> λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; <sup>34</sup> οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. <sup>35</sup> καὶ ἥγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. <sup>36</sup> πορευομένου δὲ αὐτοῦ ὑπεστρώνυμον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. <sup>37</sup> ἐγγίζοντος δὲ αὐτοῦ ἥδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν ἔλαιων ἥρξαντο ἄπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, <sup>38</sup> λέγοντες· εὐλογημένος ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνῃ, καὶ δόξα ἐν ὑψίστοις. <sup>39</sup> Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. <sup>40</sup> καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.

*Jesus weeps over Jerusalem.*

<sup>41</sup> Καὶ ὡς ἥγγισεν, ἵδων τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν, λέγων <sup>42</sup> ὅτι εἰ ἔγνως καὶ σὺ καίγε ἐν τῇ ἡμέρᾳ σου ταύτη τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβῃ ἀπὸ ὁφθαλμῶν σου. <sup>43</sup> ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ, καὶ παρεμβαλοῦσιν οἱ ἔχθροί σου χάρακά σοι καὶ περικυλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, <sup>44</sup> καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

<sup>45</sup> Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἥρξατο ἐκβάλλειν τοὺς πωλοῦντας, <sup>46</sup> λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ

οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπῆλαιον ληστῶν.

<sup>47</sup> Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἔζητον αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, <sup>48</sup> καὶ οὐχ εὑρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γάρ ἄπας ἐξεκρέμετο αὐτοῦ ἀκούων.

## CHAPTER XX.

### *His authority questioned.*

<sup>1</sup> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, <sup>2</sup> καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταῦτην; <sup>3</sup> ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κἀγώ λόγον, καὶ εἴπατέ μοι· <sup>4</sup> τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; <sup>5</sup> οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διατί οὐκ ἐπιστεύσατε αὐτῷ; <sup>6</sup> ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἄπας καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. <sup>7</sup> καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. <sup>8</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

### *Parable of the wicked husbandmen.*

<sup>9</sup> Ἡρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταῦτην. ἄνθρωπος ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἵκανούς. <sup>10</sup> καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ὃντα ἀπὸ τοῦ

καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. <sup>11</sup> καὶ προσέθετο ἔτερον πέμψαι δοῦλον· οἱ δὲ κάκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. <sup>12</sup> καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. <sup>13</sup> εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν οὐνόν μου τὸν ἀγαπητόν· ἵσως τοῦτον ἐντραπήσονται. <sup>14</sup> ἵδοντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἄλλήλους λέγοντες· οὗτος ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. <sup>15</sup> καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; <sup>16</sup> ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. <sup>17</sup> ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο· λίθον δὲν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; <sup>18</sup> πᾶς δὲ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' δὲν δὲν πέσῃ, λικμήσει αὐτόν· <sup>19</sup> καὶ ἐξήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

*The question of tribute money.*

<sup>20</sup> Καὶ παρατηρήσαντες ἀπέστειλαν ἐνκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. <sup>21</sup> καὶ ἐπηρώτησαν αὐτὸν λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ὁρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· <sup>22</sup> ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἡ οὐ; <sup>23</sup> κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς

αὐτούς· <sup>24</sup> δείξατέ μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν· Καίσαρος. <sup>25</sup> ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ Θεῷ. <sup>26</sup> καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ρήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

*Reply to the Sadducees concerning the Resurrection.*

<sup>27</sup> Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν <sup>28</sup> λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἀτεκνος ἔη, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἔξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>29</sup> ἐπτὰ οὖν ἀδελφοὶ ἥσταν. καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἀτεκνος· <sup>30</sup> καὶ ὁ δεύτερος <sup>31</sup> καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον. <sup>32</sup> Ὁστερον καὶ ἡ γυνὴ ἀπέθανεν. <sup>33</sup> ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπτὰ ἔσχον αὐτὴν γυναῖκα. <sup>34</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ νιὸι τοῦ αἰώνος τούτου γαμοῦσιν καὶ γαμίσκονται, <sup>35</sup> οἱ δὲ καταξιωθέντες τοῦ αἰώνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὗτε γαμοῦσιν οὗτε γαμίζονται· <sup>36</sup> οὗτε γὰρ ἀποθανεῖν ἔτι δύνανται, ἵσταγγελοι γάρ εἰσιν, καὶ νιὸι εἰσιν θεοῦ τῆς ἀναστάσεως νιὸι δύντες. <sup>37</sup> ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ· <sup>38</sup> θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν. <sup>39</sup> ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς εἶπας. <sup>40</sup> οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

*"Christ and David."*

<sup>41</sup> Εἰπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν Χριστὸν εἶναι Δανεὶδ νιόν; <sup>42</sup> αὐτὸς γὰρ Δανεὶδ λέγει ἐν βίβλῳ ψαλμῷ· εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθον ἐκ δεξιῶν μου <sup>43</sup> ἕως ἂν θῶ τοὺς ἔχθρους σου ὑποπόδιον τῶν ποδῶν σου· <sup>44</sup> Δανεὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ νιός ἔστιν;

<sup>45</sup> Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς· <sup>46</sup> προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, <sup>47</sup> οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.

## CHAPTER XXI.

*The Widow's Mite.*

<sup>1</sup> Ἀναβλέψας δὲ εἰδεν τοὺς βάλλοντας εἰς τὸ γαξοφύλακιον τὰ δῶρα αὐτῶν πλονσίους. <sup>2</sup> εἶδεν δέ τινα χήραν πενιχρὰν βάλλονταν ἐκεῖ δύο λεπτά, <sup>3</sup> καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλείω πάντων ἔβαλεν· <sup>4</sup> ἄπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἄπαντα τὸν βίον ὃν εἶχεν ἔβαλεν.

*Prophecy of the destruction of Jerusalem and Christ's coming.*

<sup>5</sup> Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθέμασιν κεκόσμηται, εἶπεν· <sup>6</sup> ταῦτα δὲ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ,

δος οὐ καταλυθήσεται. <sup>7</sup> ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; <sup>8</sup> ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· ἐγώ εἰμι, καὶ ὁ καιρὸς ἥγγικεν· μὴ πορευθῆτε ὅπίσω αὐτῶν. <sup>9</sup> ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. <sup>10</sup> τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, <sup>11</sup> σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. <sup>12</sup> Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἔνεκεν τοῦ ὀνόματός μου. <sup>13</sup> ἀποβήσεται ὑμῖν εἰς μαρτύριον. <sup>14</sup> θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· <sup>15</sup> ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, γὰρ οὐ δυνήσονται ἀντιστῆναι ἡ ἀντειπεῖν ἄπαντες οἱ ἀντικείμενοι ὑμῖν. <sup>16</sup> παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, <sup>17</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. <sup>18</sup> καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται· <sup>19</sup> ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. <sup>20</sup> Ὁταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἥγγικεν ἡ ἐρήμωσις αὐτῆς. <sup>21</sup> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὅρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, <sup>22</sup> ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. <sup>23</sup> οὐαὶ ταῖς ἐν γαστρὶ ἔχούσαις καὶ ταῖς θηλαξούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὄργὴ τῷ λαῷ τούτῳ, <sup>24</sup> καὶ πεσοῦνται στόματι μαχαίρης καὶ

αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλὴμ ἔσται πατούμενη ὑπὸ ἔθνων, ἄχρι οὗ πληρωθῶσιν καιροὶ ἔθνων. <sup>25</sup> Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνων ἐν ἀπορίᾳ ἥχους θαλάσσης καὶ σάλου, <sup>26</sup> ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>27</sup> καὶ τότε ὅψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>28</sup> ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. <sup>29</sup> Καὶ εἶπεν παραβολὴν αὐτοῖς. Ἰδετε τὴν συκῆν καὶ πάντα τὰ δένδρα· <sup>30</sup> ὅταν προβάλωσιν ἥδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἥδη ἐγγὺς τὸ θέρος ἔστιν. <sup>31</sup> οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἔστιν ἡ βασιλεία τοῦ θεοῦ. <sup>32</sup> ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ ἀντη ἔως ἂν πάντα γένηται. <sup>33</sup> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἵ δὲ λόγοι μου οὐ μὴ παρελεύσονται. <sup>34</sup> Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραυπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἴφνιδιος ἡ ἡμέρα ἐκείνη <sup>35</sup> ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. <sup>36</sup> ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

<sup>37</sup> Ἡν δὲ τὰς ἡμέρας ἐν τῷ Ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίξετο εἰς τὸ ὅρος τὸ καλούμενον ἐλαιών. <sup>38</sup> καὶ πᾶς ὁ λαὸς ὥρθριζεν πρὸς αὐτὸν ἐν τῷ Ἱερῷ ἀκούειν αὐτοῦ.

## CHAPTER XXII.

*Treachery of Judas.*

<sup>1</sup> Ἡγγιζεν δὲ ἡ ἑορτὴ τῶν ἀξύμων ἡ λεγομένη πάσχα,  
<sup>2</sup> καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς  
 ἀνέλωσιν αὐτόν· ἐφοβούντο γὰρ τὸν λαόν.

<sup>3</sup> Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσ-  
 καριώτην, ὃντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα, <sup>4</sup> καὶ ἀπελθὼν  
 συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς  
 αὐτοῖς παραδῷ αὐτόν. <sup>5</sup> καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ  
 ἀργύριον δοῦναι· <sup>6</sup> καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν  
 τοῦ παραδοῦναι αὐτὸν ἄτερ ὅχλου αὐτοῖς.

*Preparation for the Passover.*

<sup>7</sup> Ἡλθεν δὲ ἡ ἡμέρα τῶν ἀξύμων, ἐν ᾧ ἔδει θύεσθαι τὸ  
 πάσχα, <sup>8</sup> καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών·  
 πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.  
<sup>9</sup> οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἐτοιμάσωμεν; <sup>10</sup> ὁ δὲ  
 εἶπεν αὐτοῖς· ἴδον εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συν-  
 αντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάξων· ἀκο-  
 λουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, <sup>11</sup> καὶ  
 ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι δὲ διδάσκαλος·  
 ποῦ ἔστιν τὸ κατάλυμα ὃπου τὸ πάσχα μετὰ τῶν μαθητῶν  
 μου φάγω; <sup>12</sup> κακένος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρω-  
 μένον· ἐκεῖ ἐτοιμάσατε. <sup>13</sup> ἀπελθόντες δὲ εὗρον καθὼς  
 εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

*The Last Supper.*

<sup>14</sup> Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι  
 σὺν αὐτῷ. <sup>15</sup> καὶ εἶπεν πρὸς αὐτούς· ἐπιθυμίᾳ ἐπεθύμησα  
 τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·

<sup>16</sup> λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸς ἔως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. <sup>17</sup> καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς· <sup>18</sup> λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ οὗτοῦ ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἔως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. <sup>19</sup> Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμα μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>20</sup> καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἷματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. <sup>21</sup> Πλὴν οὐδὲν ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. <sup>22</sup> ὅτι ὁ οὐίος μὲν τοῦ ἀνθρώπου κατὰ τὸ ὥρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. <sup>23</sup> καὶ αὐτοὶ ἥρξαντο συνζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

<sup>24</sup> Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. <sup>25</sup> ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἔθνων κυριεύουσιν αὐτῶν, καὶ οἱ ἔξουσιαζοντες αὐτῶν εὐεργέται καλοῦνται· <sup>26</sup> ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. <sup>27</sup> τίς γὰρ μείζων, ὁ ἀνακείμενος ἡ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν; <sup>28</sup> ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. <sup>29</sup> κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, <sup>30</sup> ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. <sup>31</sup> Σίμων Σίμων, οὐδὲν ὁ σατανᾶς ἐξηγήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· <sup>32</sup> ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. <sup>33</sup> ὁ δὲ εἶπεν αὐτῷ· κύριε,

μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. <sup>34</sup> ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἔως τρισ ἀπαρνήσῃ μὴ εἰδέναι με.

<sup>35</sup> Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθενός. <sup>36</sup> ὁ δὲ εἶπεν αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὅμοιῶς καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἴμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. <sup>37</sup> λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περιέμον τέλος ἔχει. <sup>38</sup> οἱ δὲ εἶπαν· κύριε, οἶδον μάχαιραι ὥδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἵκανόν ἐστιν.

### *The Agony in the Garden.*

<sup>39</sup> Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὅρος τῶν ἐλαιῶν· ἡκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. <sup>40</sup> γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. <sup>41</sup> καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχετο <sup>42</sup> λέγων· πάτερ, εἰ βούλει παρενέγκαι τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημα μοῦ ἀλλὰ τὸ σὸν γινέσθω. <sup>43</sup> ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. <sup>44</sup> καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. καὶ ἐγένετο ὁ ιδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντος ἐπὶ τὴν γῆν. <sup>45</sup> καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, <sup>46</sup> καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

*The Betrayal and Capture.*

47 Ἐτι αὐτοῦ λαλοῦντος, ἵδον ὅχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτούς, καὶ ἥγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν. 48 Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν νιὸν τοῦ ἀνθρώπου παραδίδως; 49 ἴδοντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; 50 καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἔστε ἕως τούτου. καὶ ἀψάμενος τοῦ ὡτίου ἴασατο αὐτόν. 52 εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους πρὸς αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἵεροῦ καὶ πρεσβυτέρους· ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ἔγλων· 53 καθ' ἡμέραν ὅντος μου μεθ' ὑμῶν ἐν τῷ ἵερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

*Denial of Peter.*

54 Συλλαβόντες δὲ αὐτὸν ἥγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἡκολούθει μακρόθεν. 55 περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. 56 ἴδοντα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν· καὶ οὗτος σὺν αὐτῷ ἦν. 57 ὁ δὲ ἡρικότατο αὐτὸν λέγων· οὐκ οἶδα αὐτόν, γύναι. 58 καὶ μετὰ βραχὺ ἔτερος ἴδων αὐτὸν ἔφη· καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί. 59 καὶ διαπάσης ὥστε ὥρας μιᾶς ἄλλος τις διῆσχυρίζετο λέγων· ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. 60 εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ, 61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος

τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι πρὸν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. <sup>62</sup> καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

<sup>63</sup> Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιξον αὐτῷ δέροντες, <sup>64</sup> καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες· προφήτευσον, τίς ἐστιν ὁ παίσας σε; <sup>65</sup> καὶ ἔτερα πολλὰ βλασφημοῦντες ἐλεγον εἰς αὐτόν.

### *Hearing before the Council.*

<sup>66</sup> Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες· εἰ σὺ εἶ ὁ Χριστός, εἶπὸν ἡμῖν. <sup>67</sup> εἶπεν δὲ αὐτοῖς· ἐὰν ὑμῖν εἶπω, οὐ μὴ πιστεύσητε· <sup>68</sup> ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε. <sup>69</sup> ἀπὸ τοῦ νῦν δὲ ἔσται ὁ νίδος τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. <sup>70</sup> εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ νίδος τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι. <sup>71</sup> οἱ δὲ εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἡκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

## CHAPTER XXIII.

### *Trial before Pilate and Herod.*

<sup>1</sup> Καὶ ἀναστὰν ἄπαν τὸ πλῆθος αὐτῶν ἥγαγον αὐτὸν ἐπὶ τὸν Πειλάτον. <sup>2</sup> ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὑραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. <sup>3</sup> ὁ δὲ Πειλάτος ἡρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις. <sup>4</sup> ὁ δὲ Πειλάτος εἶπεν πρὸς τοὺς

ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. <sup>5</sup> οἱ δὲ ἐπίσχυντες ὅτι ἀναστείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἔως ὧδε. <sup>6</sup> Πειλάτος δὲ ἀκούσας ἐπηρώτησεν εἰς ὁ ἀνθρωπὸς Γαλιλαῖός ἐστιν, <sup>7</sup> καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἔξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅντα καὶ αὐτὸν ἐν Ἰεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. <sup>8</sup> ὁ δὲ Ἡρώδης ἴδων τὸν Ἰησοῦν ἔχαρη λίαν· ἦν γὰρ ἐξ ἵκανῶν χρόνων θέλων ἴδειν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἥλπιζέν τι σημεῖον ἴδειν ὑπ' αὐτοῦ γινόμενον. <sup>9</sup> ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἵκανοις· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. <sup>10</sup> εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. <sup>11</sup> ἔξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. <sup>12</sup> ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων προϋπήρχον γὰρ ἐν ἔχθρᾳ ὅντες πρὸς αὐτούς.

*Pilate yields to the Jews.*

<sup>13</sup> Πειλάτος δὲ συνκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν <sup>14</sup> εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἀνθρωπὸν τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἴδού ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὑρούν ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ. <sup>15</sup> ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἴδού οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. <sup>16</sup> παιδεύσας οὖν αὐτὸν ἀπολύσω. <sup>18</sup> ἀνέκραγον δὲ πανπληθεὶ λέγοντες· αἴρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· <sup>19</sup> δοστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ. <sup>20</sup> πάλιν δὲ ὁ

Πειλάτος προσεφώνησεν, θέλων ἀπολῦσαι τὸν Ἰησοῦν.  
<sup>21</sup> οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν.  
<sup>22</sup> ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.  
<sup>23</sup> οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἴτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυνον αἱ φωναὶ αὐτῶν.  
<sup>24</sup> καὶ Πειλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν.  
<sup>25</sup> ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακήν, ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

*He is led forth to Crucifixion.*

<sup>26</sup> Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναίον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὅπισθεν τοῦ Ἰησοῦ.  
<sup>27</sup> ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ ἐκόπτοντο καὶ ἔθρηνον αὐτόν.  
<sup>28</sup> στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς εἶπεν· Θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.  
<sup>29</sup> ὅτι ἴδου ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στείραι, καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.  
<sup>30</sup> τότε ἄρξονται λέγειν τοῖς ὅρεσιν· πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς.  
<sup>31</sup> ὅτι εἰ ἐν τῷ ὑγρῷ ἔνδιλῳ τὰῦτα ποιοῦσιν, ἐν τῷ ἔηρῷ τί γένηται;  
<sup>32</sup> ἤγοντο δὲ καὶ ἔτεροι δύο κακούργοι σὺν αὐτῷ ἀναιρεθῆναι.

*The Crucifixion. The Penitent Thief.*

<sup>33</sup> Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.  
<sup>34</sup> ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν.

διαμεριζόμενοι δὲ τὰ ἴμάτια αὐτοῦ ἔβαλον κλήρους. <sup>35</sup> καὶ εἰστήκει ὁ λαὸς θεωρῶν ἐξεμικτήριζον δὲ οἱ ἄρχοντες λέγοντες ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. <sup>36</sup> ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὅξος προσφέροντες αὐτῷ <sup>37</sup> καὶ λέγοντες εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. <sup>38</sup> ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος. <sup>39</sup> Εἶς δὲ τῶν κρεμασθέντων κακούργων ἔβλασφήμει αὐτόν· οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. <sup>40</sup> ἀποκριθεὶς δὲ ὁ ἔτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; <sup>41</sup> καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν οὗτος δὲ οὐδὲν ἀτοπού ἐπραξεν. <sup>42</sup> καὶ ἐλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἐλθῃς ἐν τῇ βασιλείᾳ σου. <sup>43</sup> καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

*The Death of Christ.*

<sup>44</sup> Καὶ ἦν ἥδη ὥσει ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης, <sup>45</sup> τοῦ ἡλίου ἐκλιπόντος· ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. <sup>46</sup> καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν. <sup>47</sup> ἵδων δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. <sup>48</sup> καὶ πάντες οἱ συνπαραγενόμενοι ὅχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. <sup>49</sup> εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναικες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὥρσαι ταῦτα.

*Burial of His Body.*

<sup>50</sup> Καὶ ἴδον ἀνὴρ ὄνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος, <sup>51</sup> οὗτος οὐκ ἦν συνκατατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, <sup>52</sup> οὗτος προσελθὼν τῷ Πειλάτῳ ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ, <sup>53</sup> καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὐδέπω κείμενος. <sup>54</sup> καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.

<sup>55</sup> Κατακολουθήσασι δὲ γυναῖκες, αἵτινες ἦσαν συνεληλυθῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, <sup>56</sup> ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

## CHAPTER XXIV.

*Christ's Resurrection declared to the Women.*

<sup>1</sup> Τῇ δὲ μᾶτιν σαββάτῳ ὅρθρου βαθέως ἐπὶ τὸ μνῆμα ἥλθον φέρουσαι ἀντοίμασαν ἀρώματα. <sup>2</sup> εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, <sup>3</sup> εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. <sup>4</sup> καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἴδον ἄνδρες δύο ἐπέστησαν αὐτοῖς ἐν ἐσθῆτι ἀστραπτούσῃ. <sup>5</sup> ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; <sup>6</sup> οὐκ ἔστιν ὁδε, ἀλλὰ ἡγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ, <sup>7</sup> λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ

σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. <sup>8</sup> καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, <sup>9</sup> καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἔνδεκα καὶ πᾶσιν τοῖς λοιποῖς. <sup>10</sup> ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς ἐλεγον πρὸς τοὺς ἀποστόλους ταῦτα. <sup>11</sup> καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἡπίστουν αὐταῖς.

*Appearance to two Disciples on the Road to Emmaus.*

<sup>13</sup> Καὶ ἰδοὺ δύο ἔξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχονταν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ὥστε ὄνομα Ἐμμαούς, <sup>14</sup> καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. <sup>15</sup> καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. <sup>16</sup> οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. <sup>17</sup> εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὓτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. <sup>18</sup> ἀποκριθεὶς δὲ εἶς, φέρε ὄνομα Κλεόπας, εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; <sup>19</sup> καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηοῦ, ὃς ἐγένετο ἀνήρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, <sup>20</sup> ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἀρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. <sup>21</sup> ἡμεῖς δὲ ἦλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. <sup>22</sup> ἀλλὰ καὶ γυναικές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὁρθριναὶ ἐπὶ τὸ μνημεῖον, <sup>23</sup> καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἥλθον λέγουσαι καὶ

δόπτασίαν ἀγγέλων ἐωρακέναι, οἱ λέγουσιν αὐτὸν ἔντον. <sup>24</sup> καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. <sup>25</sup> καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὃ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. <sup>26</sup> οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; <sup>27</sup> καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. <sup>28</sup> καὶ ἔγγισαν εἰς τὴν κώμην οὐδὲ πορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρωτέρω πορεύεσθαι. <sup>29</sup> καὶ παρεβιάσαντο αὐτὸν λέγοντες· μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶν καὶ κέκλικεν ἥδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. <sup>30</sup> καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς. <sup>31</sup> αὐτῶν δὲ διηνοίχθησαν οἱ ὄφθαλμοί, καὶ ἐπέγνωσαν αὐτόν, καὶ αὐτὸς ἀφαντος ἐγένετο ἀπ' αὐτῶν. <sup>32</sup> καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς; <sup>33</sup> Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον ἡθροισμένους τοὺς ἔνδεκα καὶ τοὺς σὺν αὐτοῖς, <sup>34</sup> λέγοντας ὅτι ὅντως ἡγέρθη ὁ κύριος καὶ ὥφθη Σίμωνι. <sup>35</sup> καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

*Appearance of Jesus to the Disciples.*

<sup>36</sup> Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἐστη ἐν μέσῳ αὐτῶν. <sup>37</sup> πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. <sup>38</sup> καὶ εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστέ, καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; <sup>39</sup> ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι αὐτός·

ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκας καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. <sup>41</sup> ἔτι δὲ ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς· ἔχετέ τι βρώσιμον ἐνθάδε; <sup>42</sup> οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· <sup>43</sup> καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

<sup>44</sup> Εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὅν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. <sup>45</sup> τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, <sup>46</sup> καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, <sup>47</sup> καὶ κηρυχθῆναι ἐπὶ τῷ ὄνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἀμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἱερουσαλήμ. <sup>48</sup> ὑμεῖς μάρτυρες τούτων. <sup>49</sup> κάγὼ ἔξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἔως οὐ ἐνδύσησθε ἐξ ὑψους δύναμιν.

### *The Ascension.*

<sup>50</sup> Ἐξῆγαγεν δὲ αὐτοὺς ἔως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. <sup>51</sup> καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν. <sup>52</sup> καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης, <sup>53</sup> καὶ ἦσαν διαπαντὸς ἐν τῷ ἴερῷ αἰνοῦντες τὸν θεόν.

# NOTES

## CHAPTER I.

Peculiar to St. Luke.

1 πολλοί. These would not include St. Matthew, who was himself 'an eye-witness' (v. 2); but some have thought that St. Luke made use of St. Mark's gospel in writing his own. The similarity of language which is common to the three synoptic gospels would naturally result from their being based on the direct teaching of the apostles, which had probably been reduced to an oral form.

2 ἵπηρέται τοῦ λόγου. 1 *Cor.* iv. 1; *Acts* vi. 4.

3 καθεξῆς. Late for ἐφεξῆς.

Θεόφιλε. *Acts* i. 1. Nothing is known about Theophilus; he was probably, like St. Luke himself (Intr.), a Gentile convert. The epithet κράτιστε is applied to high officials (*Acts* xxiii. 26; xxvi. 25), but is also used as a mere title of courtesy.

5 Ἐγένετο. The classical style of St. Luke's preface now gives way to the Hebraistic diction of his authorities.

Ἡράδον. Herod the Great.

6 ἐξ ἐφημερίας Ἀβιά. The eighth course. 1 *Chron.* xxiv. 10. Each of the twenty-four courses of priests had the Temple service in turn for a week.

γυνὴ αὐτῷ (sc. ἦν). NBCDZ. T.R. τῇ γυνῇ ἀντοῦ with AC<sup>3</sup>EF.

9 θλαχε τοῦ θυμιάσται. This privilege was allotted to the same man but once in a lifetime.

εἰς τὸν ναὸν. The altar of incense stood in front of the veil which divided the two portions of the sanctuary. *Exod.* xxx. 1-6.

10 ἔξω. Only the priests might enter the sanctuary.

τῇ ὥρᾳ. Incense was offered morning and evening. *Exod.* xxx. 7, 8.

15 οἶνον καὶ σίκερα. *Numb.* vi. 2, 3.

πνεύματος ἄγλου. *Ephes.* v. 18.

17 καὶ αὐτός. He will turn many, 'and *he himself*.'

ἐπιστρέψατ. *Mal.* iv. 6. The words are not given literally, but their meaning is given, and they are 'Targumed,' or paraphrased.

18 κατὰ τοῦ. 'Whereby.'

19 Γαβριήλ. *Dan.* viii. 16. Gabriel and Michael (*Rev.* xii. 7) are the only two angels mentioned by name in the Bible. (Raphael occurs in *Tobit*.)

20 ἐσῃ σιωπῶν. The use of *εἰμι* with participles is especially frequent in St. Luke. Cf. *vv.* 7, 10, 21, 22.

25 ὀνειδός. *Gen.* xxx. 23; *Isaiah* iv. 1.

26 Ναζαρέθ. A despised town. *John* i. 46.

28 T.R. after *σοῦ*, with most Uncials and Cursives, adds εὐλογημένη σὺ ἐν γνωστίν. Cf. *v.* 42.

31 Ἰησοῦν. The Greek form of the name Joshua, a contraction of Jehosua, 'help of Jehovah,' or Saviour. Cf. *Isaiah* vii. 14.

32 Δαυεὶδ τοῦ πατρὸς αὐτῶν. From this verse it has been inferred that Mary herself, as well as Joseph, was of the lineage of David. Verse 34 shows that our Lord had no mortal father.

33 εἰς τοὺς αἰῶνας. *Micah* iv. 7.

36 συγγενεῖς. Late for *συγγενῆς*. The actual relationship is not stated. γήρας, most MSS. γήρᾳ, T.R.

37 οὐ πᾶν=οὐδέν. A Hebraism (as is the use of *ρῆμα*). Cf. *Matt.* vii. 21. παρὰ τοῦ θεοῦ, NBDZ. T.R. τῷ θεῷ with most Uncials and Cursives. Cf. *Gen.* xviii. 14.

39 Ἰούδα. By some rendered 'Juttah.' *Josh.* xxi. 16. The hill country of *Judah* was the district south of Jerusalem and west of the Dead Sea.

43 ήτα Θλῆ. The use of *ητα* with the subjunctive for the infinitive is common in late Greek. (In modern Greek the infinitive has disappeared.)

46 καὶ ἐλτεν Μαριάμ. 'An echo of the lyrical poetry of the O.T., especially of the song of Hannah.' *i Sam.* ii. 1-10. The song is divided into four strophes: 1, 46-48 (*αὐτοῦ*); 2, 48, *ἰδού*—50; 3, 51-53; 4, 54, 55.

49 τὸ ὄνομα. *Ps.* cxi. 9.

50 τὸ Θλεος. *Ps.* ciii. 17.

T.R. *εἰς γενεὰς γενεῶν* with most Uncials and Cursives.

53 πεινῶντας. *Ps.* xxxiv. 10.

54 Ἰσραὴλ. *Ps.* xcvi. 3.

59 ἡμέρα τῇ ὁγδόῃ. *Gen.* xvii. 12. It was customary to give names to male children on this occasion.

62 τῇ ἀν θέλοι. With this use of *ἄν* cf. vi. 11; ix. 46.

69 κέρας. A common symbol of power. *Ps.* cxxxii. 17. This song also consists of strophes, each of three verses.

70 ἀπ' αἰῶνος. *Acts* iii. 21.

76 ἐτοιμάσαι. *Isaiah* xl. 3.

78 σπλάγχνα. The seat of the *affections*. *Col.* iii. 12. (Cf. AESCH. CH. 413.)

79 ἐπιφάναι. A late form for ἐπιφῆμαι.

σκιῷ θανάτου. *Job* x. 21; *Ps.* xxiii. 4.

80 ταῖς ἐρήμοις. The wild, desolate region round the mouth of the Jordan.

## CHAPTER II.

Almost entirely peculiar to St. Luke.

1 Καίσαρος Αὐγούστου. Augustus was Emperor B.C. 31-A.D. 14.

ἀπογράφεσθαι. 'Be enrolled,' R.V. (not 'taxed').

2 πρώτη. Josephus (*Ant.* xvii. 2) states that Cyrenius (or Quirinus) completed a census of the people A.D. 6 or 7. Cf. *Acts* v. 37; but there is some historical evidence that Quirinus was *twice* governor of Syria, once in B.C. 4, and once in A.D. 6, or it is suggested that he may have been one of the twenty commissioners appointed by Augustus to make a registration in all subject nations. The rendering 'earlier than the governorship of Cyrenius' (*πρώτη*=*προτέρα*, cf. *John* i. 30) is inadmissible, if only on the ground that *ήγεμονεύοντος* ought in this case to have been in the aorist.

3 εἰς τὴν ἑαυτοῦ πόλιν. This was in accordance with Jewish principles. Each family was reputed to belong to the place where its ancestors were settled. 1 *Sam.* xvii. 12.

5 οὖσῃ ἔγκυῳ. *Matt.* i. 19, 20.

7 πρωτότοκον. This word does not necessarily imply that Mary had other children afterwards.

ἐν φάτνῃ. Tradition has placed this in a limestone cave of the kind often used for stables.

τῷ καταλύματι. Probably a mere *khan*, or enclosed space with open recesses and a paved floor, which could be used by travellers without payment. (The word is also used of a *guest-chamber*, ch. xxii. 11.)

8 ποιμένες. According to Jewish tradition the Messiah was to be born at Bethlehem, and revealed from Migdal Eder, 'the tower of the flock.' This tower lay close to the town, and the flocks which pastured there were destined for Temple sacrifices. (EDERSHEIM.)

τῆς νυκτός. There is evidence that these flocks lay out all the year round.

14 εὐδοκίας, N\*AB\*D. T.R. εὐδοκία, all other MSS. "In whom He is well pleased"; lit. "of good pleasure." R.V.

16 ἥλθαν . . . ἀνεῦραν. These forms of the 2nd aor. are due to false analogy from the 1st aor.

22 κατὰ τὸν νόμον. *Lev.* xii. 4.

Ιεροσόλυμα. Neut. plur., used also (*Matt.* ii. 3) as f. sing. The indeclinable form Ιερουσαλήμ is also found, v. 25.

23 γέγραπται. *Ex.* xiii. 2. See also *Numb.* xviii. 15.

24 ἐν τῷ νόμῳ. *Lev.* xii. 8.

28 αὐτός. Emphatic. 'And he took the child *himself*' (or 'of himself', *ultra*).

29 ἀπολύεις. *Present* of what is certainly impending. Cf. *Matt.* xxvi. 2.

33 ἦν θαυμάζοντες. i. 20, note. (Notice the plural.)

34 κεῖται. 'Is appointed.' Cf. *Isa.* viii. 14; *Rom.* xi. 11; *Acts* xxviii. 22.

35 βούφαία. Either referring to the mother's anguish at the fate of her son, or to her mental struggle before she attained to belief in Him.

36 ζήσασα. A late form.

37 ἥσ, NAB. T.R. ὥς. She was 84 years old.

39 ἐπέστρεψαν. Cf. *Matt.* ii. 22, 23. The two accounts seem here entirely independent. St. Luke, though describing many incidents unmentioned by St. Matthew, omits the visit of the Magi, the flight into Egypt, and the massacre of the Innocents.

41 κατ' ἔτος. The custom of going up to Jerusalem *three* times a year (*Exod.* xxiii. 17) had fallen into disuse.

42 ἐτῶν δώδεκα. At the age of twelve a Jewish boy began the regular observance of the ceremonial law.

43 τὰς ἡμέρας. The feast lasted seven days (*Ex. xii. 15*), but it was lawful to return home on the third day.

Instead of ἔγνωσαν οἱ γονεῖς, T.R. reads ἔγνω Ιωσὴφ καὶ ἡ μήτηρ αὐτοῦ with most MSS.

44 τῇ συνοδίᾳ. The caravan travelling together for safety.

46 μετὰ ἡμέρας τρεῖς. Two days on the journey to and fro, and one in the search.

ἐπερωτῶντα. It was the custom of the Jewish schools for the scholars to ask questions of their teachers.

49 ἐν τοῖς τοῦ πατρός μου. Probably "in My Father's house." This is the only known incident belonging to our Lord's childhood or early manhood. He is described by St. Mark (ch. vi. 3) as ὁ τέκτων, "the carpenter."

### CHAPTER III.

I-22 *Matt.* iii. 1-17; *Mark* i. 1-11; *John* i. 15-34.

'Ἐν ἦτε δὲ πεντεκαιδεκάτῳ. A.D. 26. Tiberius was associated with Augustus in the imperial dignity some years before his death.

ἡγεμονεύοντος. Pilate was *Procurator* of Judæa, which belonged to the province of Syria.

'Ἡράδον. Herod Antipas.

Λυσανίου. Probably a descendant of Lysanias, ruler of Chalcis, under Mount Lebanon, who was put to death by Mark Antony, B.C. 36.

**2 ἀρχιερέως.** All Uncials and most Cursives. T. R. *ἀρχιερέων*. By the Mosaic Law (*Numb.* xxxv. 25) there could be only one high priest, and Annas, though deposed by the Romans, still exercised great influence; five of his sons held the office, besides his son-in-law Caiaphas. Cf. *John* xviii. 13; *Acts* iv. 6.

**3 βάπτισμα.** Ceremonial ablutions were common to all ancient religions, and among the Jews 'proselytes of righteousness' were baptized on admission as 'children of the covenant.'

**4 γέγραπται.** *Isaiah* xl. 3-5.

**5 ὁδοὺς λείας.** The metaphor is taken from pioneers preparing the road before the march of a king. (vv. 5, 6 are peculiar to Luke.)

**7 γεννήματα ἔχιθνῶν.** Addressed especially to the Pharisees and Sadducees. *Matt.* iii. 7; xxiii. 33.

**τῆς μελλούσης ὁργῆς.** *Mal.* iv. 5.

**8 τὸν Ἀβραάμ.** The Jews believed that Abraham sat at the gate of Gehenna to deliver all Israelites from its terrors.

**9 ἡ ἀξίνη.** *Isaiah* x. 33, 34.

**11 δύο χιτῶνας.** *Matt.* x. 10.

**12 τελῶναι.** The native agents (portidores) of the Roman equites who farmed the taxes and customs (publicani).

**14 στρατευόμενοι.** It is not known what soldiers these were, or on what service they were engaged. Perhaps they were proceeding against Aretas, whose daughter Herod had divorced.

**διασείσητε;** i.e. extort money by threats, or by false accusations (συκοφαντήσῃτε).

**16 λύσαι τὸν ἴμάντα.** The notion of inferiority is the same in all the evangelists, though the illustration is quoted rather differently.

**ἐν πνεύματι ἀγίῳ καὶ πυρὶ.** This was literally fulfilled at the day of Pentecost. *Acts* ii. 3, 4.

**17 τὸ δὲ ἄχυρον.** Cf. xxii. 31.

**19 τοῦ ἀδελφοῦ.** His half-brother Philip, son of Herod the Great and Mariamne. *Matt.* xiv. 1-13.

**20 ἐν φυλακῇ.** At Machaerus, a frontier fortress between Peraea and Arabia. St. Luke here anticipates events so as to finish the public life of John before beginning that of our Lord.

**21 προσευχομένου.** St. Luke specially mentions on several occasions that our Lord engaged in prayer. (vi. 12; ix. 18, 28; xi. 1, &c.)

**22 σὺ εἶ.** St. Matthew quotes the words differently. St. Mark agrees with St. Luke.

**23-38** *Matt.* i. 1-18. There is great dissimilarity in the two genealogies. St. Matthew gives the line of succession from David, and often omits generations for the sake of symmetry. (v. 17.) St. Luke traces the *natural* descent up to Adam. It will be noticed that neither genealogy gives the *real* descent of our Lord, but only His *legal* descent through Joseph, His putative father. We know nothing about the parents of the Virgin Mary.

**τοῦ Ἡλεί.** According to St. Matthew Joseph was the son of *Jacob*. It has been suggested that Jacob was childless, and Joseph the son of his younger brother became his heir.

**27 τοῦ Ζοροθάβελ.** The genealogies here meet again. St. Matthew makes Shealtiel (or Salathiel) the son of Jechoniah (Jehoiachin), who was probably 'childless' (*Jer.* xxii. 30), and adopted a son of Neri.

**32 τοῦ Σαλά.** **N\*<sup>B.</sup> Σαλμών N<sup>c</sup>AD.** If it is correct to give only four generations from Salmon to David, the received chronology, which reckons the time at 400 years, is at fault, as some Egyptologists now think.

## CHAPTER IV.

**1-13** *Matt.* iv. 1-11; *Mark* i. 12, 13.

ἐν τῇ ἐρήμῳ, **NBD.** T.R. *εἰς τὴν ἐρημὸν* all other MSS.

**2 πειραζόμενος.** According to the teaching of the New Testament our Lord in His mortal nature "was in all points tempted like as we are, but without sin." (*Heb.* iv. 15.) Had He not been liable to temptation He would have been no pattern for us. The scene of the temptation is unknown, but is supposed by some to be not far from Jerusalem and Jericho.

**3 ἵνα γένηται.** Cf. i. 43, note.

**4 γέγραπται.** *Deut.* viii. 3. T.R. at end adds *ἀλλ' ἐπὶ παντὶ ρήματι θεοῦ*. This temptation, like the third, becomes more intelligible to us if we conceive that our Lord's divine nature and mission had been dimly revealed to Him in the temple (ch. ii. 49), but that the hour had not yet come to put them to the test. When the time appointed by God did come (*John* ii. 1-11) He showed no hesitation or misgiving. A display of power *without moral purpose* would have degraded His divine gift to the level of magic.

**5 ἀναγαγὼν αὐτὸν.** "To an exceeding high mountain." *Matt.* St. Matthew places this temptation last.

**6 θτὶ ἐμοὶ.** Peculiar to Luke.

**8** T.R. after *Ιησοῦς* adds *ὑπαγε ὀπίσω μοῦ, Σατανᾶ.* Probably from *Matt.* iv. 10, and *xvi. 23.*

**γέγραπται.** *Deut.* vi. 13; x. 20.

**9 ἐπὶ τὸ πτερύγιον.** Probably the pinnacle from which the priest each morning watched for the earliest streak of daylight, overlooking the Kedron valley, 450 feet below. (This was a temptation to spiritual pride and presumption.)

**10 γέγραπται.** *Psalm* xci. 11, quoted from the LXX. (*Psalm* xc. 11), omitting *ἐν πάσαις ταῖς ὁδοῖς σοῦ.*

**12 εἴρηται.** *Deut.* vi. 16.

**13 ἀχρι καιροῦ.** Peculiar to St. Luke.

**14, 15** *Matt. iv. 12-17; Mark i. 14, 15.*

A whole series of events, constituting our Lord's first ministry in Judæa, as narrated by St. John, is here omitted by the synoptists.

**16-30** Peculiar to St. Luke. Some, however, identify this account with the second visit to Nazareth. *Matt. xiii. 53-58; Mark vi. 1-6.*

**ἀνέστη ἀναγγέλων.** There was no regular ministry for the synagogues, and any fit person might be asked to read and speak by the authorities. *Acts xiii. 15.*

This was probably the second lesson, the first having been taken from the Law. *Acts xiii. 15.*

**17 ἐνρευ τόπου.** *Isaiah lxi. 1, 2* (with one clause omitted, and another, *ἀποστεῖλαι . . . ἀφέσει*, inserted from lviii. 6). It is not certain whether the passage read from the prophets was fixed by rule or left to the choice of the reader. It was read in Hebrew, but after every three verses a free *translation or paraphrase* was given in Aramaic by the interpreter (Methurgeman) to the congregation, who since the captivity had ceased to understand Hebrew. This paraphrase was always given orally, and explains the apparent inaccuracy with which the evangelists quote from the Old Testament. (i. 17, note.)

**19 ἀποστεῖλαι.** See note above. The Hebrew text may have varied, or the passage may have been quoted from memory, and unprecisely. (Edersheim, however, thinks that we have here not the words that our Lord *read*, but the introductory text of His discourse formed by a combination of passages.)

**ἐνιαυτὸν κυρίον δεκτόν.** The reference is to the year of jubilee.

**20 ἐκάθισεν.** The ordinary attitude of a teacher. Ch. v. 3.

**22 καὶ ἔλεγον.** The discourse was always listened to in silence, but comments made on it outloud afterwards.

**23 θεράπευσον σεαυτόν.** As we say, "Charity begins at home." Our Lord replies from the Old Testament to show that two of the chief of the prophets did not act in accordance with this saying. The full proverb is, "Physician, heal thine own lameness." (EDERSHEIM.)

**γενόμενα εἰς τὴν Καφαρναούμ.** "Done (towards) on Capernaum." (WINER.) Caperñam has not been mentioned before.

**25 καὶ μῆνας ἔξ.** The time fixed by Jewish tradition. *James v. 17.* See *1 Kings xvii. 1; xviii. 1.*

**29 τοῦ ὄρους.** The cliff rises abruptly out of the valley 40 feet below.

**31-37** *Mark i. 24-28.*

**πόλιν τῆς Γαλιλαίας.** Explanations like this show that St. Luke did not write chiefly for Jewish converts.

**33 δαιμονίου ἀκαθάρτου.** All three evangelists are agreed (though St. Matthew does not mention this particular occasion) (1) that Jesus recognized a possession of men by demons, (2) that these acknowledged Him on various occasions as the Son of God, (3) that He cast them out by His word of power, and not by incantations, like the Jews.

33 Josephus (*Ant.* viii. 2, 5) mentions an instance where a demon was drawn out of the nostrils of a man by a ring containing a magic herb.

34 ἡλθες ἀπολέσας ἡμᾶς. Ch. viii. 28.

35 φυμάθητι. Lit. 'be muzzled.' *Matt.* xxii. 34.

μηδὲν βλάψαν αὐτόν. 'Having done him no harm,' as might have been expected. (WINER). *Mark* ix. 26.

38-44 *Matt.* viii. 14-17; *Mark* i. 29-34.

Σέμωνος. Ch. v. 8, note.

πενθερά. Peter's wife is alluded to by St. Paul, 1 *Cor.* ix. 5. The marshy ground near Capernaum made the neighbourhood notoriously unhealthy.

40 Δύνοντος τοῦ ἡλίου. When the Sabbath was over.

41 ἐξήρχοντο. Many instances of this use of a plural verb following a neuter plural are found in classical Greek (especially Xen. *Anab.* book I.).

ὅτι σὺ εἶ. *ὅτι* is regularly used to introduce *Oratio Recta*.

## CHAPTER V.

1-11 Peculiar to St. Luke. (Cf. *Matt.* iv. 18-22; *Mark* i. 16-20.)

2 ἵδεν, ACD. εἰδεν, ΝΒΕΦ.

ἐπλυναν, ΝC\*. A and most MSS. read ἀπέπλυναν, an uncommon use of the aorist. T.R. has ἐπλυνον with BD.

4 ἐπανάγαγε. Singular (of the steersman); χαλάσατε, plural (of the crew).

5 ἐπιστάτα. St. Luke does not use the Jewish term 'Rabbi.'

6 διερήσσετο. Cf. the similar miracle. *John* xxi. 6.

8 ἔξελθε ἀπ' ἐμοῦ. *Ex.* xx. 19; *Isaiah* vi. 5. It has been inferred from Peter's astonishment that this miracle must have taken place before the healing of his wife's mother. (Ch. iv. 38.)

11 ἀφέντες πάντα. Ch. xviii. 28. This was not the first call of these disciples. *John* i. 35; *Mark* i. 16.

12-16 *Matt.* viii. 2-4; *Mark* i. 40-45.

λέπρας. The leprosy of the Bible differed from that of modern times; it was curable, and the most distressing symptoms are not mentioned. (*Lev.* xiii.)

13 ἥψατο αὐτοῦ. This was against the law. Leprosy, though not contagious (*2 Kings* v. 1), was ceremonially unclean (but see *Lev.* xiii. 13).

14 καθὼς προσέταξεν. *Lev.* xiv. 2; *Matt.* v. 17.

16 καὶ προσευχόμενος. Ch. iii. 21, note.

17-26 *Matt.* ix. 1-8; *Mark* ii. 1-12.

αὐτός. *He*, i.e. the Master. (Lat. ipse.)

νομοδιδάσκαλοι. These were teachers and legal assessors.

αὐτόν. "That he should heal," N.B. αὐτούς, ACD, T.R.

19 ποίας. Sc. ὁδοῦ.

ἀναβάντες. By an outside staircase. *Matt.* xxiv. 17.

20 ἀφέωνται. A Doric form of ἀφεῖνται. It was a Jewish maxim that 'no sick man is healed of his disease until all his sins have been forgiven.'

24 ὁ νίδος τοῦ ἀνθρώπου. Our Lord frequently applied to Himself this title, which was familiar to the Jews as that of the Messiah. Ch. xxii. 69, 70; *Dan.* vii. 13.

τὸ κλινίδιόν σου. The 'bed' was often a mere mat spread on the ground.

27-32 *Matt.* ix. 9-13; *Mark* ii. 14-17.

Λευέν. Levi has been universally identified with Matthew, a name he probably took on his conversion.

τελώνιον. By a decree of Cæsar the taxes of Judæa were no longer farmed, but levied by publicans, and paid directly to the government.

29 δοχήν μεγάλην. He was evidently a man of some means.

30 αὐτῶν. "Of their party." T.R. transposes the order. *οἱ γρ-αὐτῶν καὶ οἱ φαρ*; i.e. of that place. The scribes were a body whose office was to copy and expound the law. It is not stated that this remonstrance actually took place at the feast, but it was in accordance with Jewish customs for strangers to come in uninvited, and look on.

31 οἱ ὑγιαίνοντες. Ironical (?).

33-39 *Matt.* ix. 14-17; *Mark* ii. 18-22.

οἱ δὲ εἴπαν. The accounts here differ slightly.

34 τοὺς νίοὺς τοῦ νυμφῶνος. The groomsmen who assisted in the bringing home of the bride. *John* iii. 29.

35 τότε γηστεύσουσι. *Acts* xiii. 2, 3. Our Lord here for the first time hints publicly at His Passion.

36 σχίσας, NBD. (Om. T.R.) An important addition. The new garment is spoiled as well as the old.

τὸ καινὸν σχίσει. "He will tear the new."

37 ἀσκούς. The bottles were made of skin.

39 χρηστός, N.B. T.R. χρηστότερος with AC. and most MSS. Peculiar to Luke. It was natural that the followers of John and the Pharisees should be satisfied with the system to which they were accustomed.

## CHAPTER VI.

1-5 *Matt. xii. 1-8; Mark ii. 23-28.*

**δευτεροπρώτῳ**, ACDE. Om. NB. Several explanations have been offered. The first Sabbath after second day of the Passover, from which the weeks to Pentecost were reckoned. *Lev. xxiii. 15, 16.* The first Sabbath of the second month. The second first Sabbath, *i.e.* at the beginning of the *religious*, not the *civil* year. But the phrase occurs nowhere else, and the reading may have arisen from a confusion by a copyist of **δευτέρῳ** and **πρώτῳ**.

**ἔτιλλον.** This was lawful on ordinary days (*Deut. xxiii. 25*), but forbidden by the Talmud on the Sabbath.

**ψώχουτες.** A second violation of the Rabbinic Law, coming under the head of *grinding* as well as *reaping*.

3 **ὅ ἐποίησεν Δανεῖδ.** 1 *Sam. xxi. 1-6.* The fact that *hot* bread was put on that day shows that it was a Sabbath.

4 **τῆς προθέσεως.** *Lev. xxiv. 5-8.*

6-11 *Matt. xii. 9-14; Mark iii. 1-6.*

7 **ἵνα εἴρωσιν.** The Pharisees won the admiration of the people by their austerity and self-denial, but "they were the most intense *formalists* that the world has ever seen," and "made the word of God of no effect by their traditions."

9 **ἀγαθοποιῆσαι.** The argument is stated at greater length by St. Matthew.

10 **ἀπεκατεστάθη.** Notice double augment.

11 **πρὸς ἀλλήλους.** The Pharisees had combined with the Herodians (*Mark*) against our Lord. He had not broken the Sabbath, as the cure was effected by a word, and in any case it was admitted that a prophet who could work such wonders was above the law.

12-19 *Matt. x. 1-4; Mark iii. 14-19.*

14 **ἀνόμασεν Πέτρον.** *Matt. xvi. 18.*

**Βαρθολομαῖον.** 'Son of Talmi.' Identified with Nathaniel. *John i. 45.* (St. John never mentions the name Bartholomew, the others never use the name Nathaniel.)

15 **Ἰάκωβον.** 'James the less' (or the little, *Mark xv. 40*). Identified by some with the bishop of Jerusalem (*Acts xv. 13*), and also one of the **ἀδελφοὶ κυρίου.** *Matt. xiii. 55.*

**ζηλωτὴν.** 'Zealot,' or Canaanæan (*Matt.*); *i.e.* a member of the nationalist party who owned no ruler but God.

16 **Τούδαν Ιακώβου.** "Judas, son (or brother) of James," apparently surnamed **Δεββαῖος** (*Matt.*) or **Θαδδαῖος** (*Mark*), author of the General Epistle of Jude.

20-49 It has been much disputed whether this sermon on a level place (v. 17) is the same as the sermon on the *Mount* (*Matt.* v.-viii.) which is placed before the selection of the apostles, and differs widely from this in some points. On the other hand it is hard to believe that two discourses which contain so much in common can be wholly distinct. They may be compared as follows :

*St. Matthew.*

Ch. v. 1-12. Eight Beatitudes (The Members of The Kingdom).

Ch. v. 13-16. Responsibilities of the Members.

Ch. v. 17-48. Interpretation of the Law, the Law of Murder, Adultery, Oaths, Retaliation, Love.

Ch. vi. Almsgiving, Prayer, The Lord's Prayer, Fasting, Worldly Cares.

Ch. vii. 1-6. Judgment of others.

Ch. vii. 7-12. Perseverance in Prayer.

Ch. vii. 13, 14. The Entrance to the Kingdom.

Ch. vii. 15-23. False Prophets and True.

Ch. vii. 24-27. Wise and Foolish Hearers.

*St. Luke.*

Ch. vi. 20-26. Four Beatitudes and Four Woes.

Ch. vi. 27-36. The Law of Love.

Ch. vi. 37, 38. Judgment of others.

Ch. vi. 39-45. Blind Guides, Hypocrisy.

Ch. vi. 46-49. False and True Foundations.

20 οἱ πτωχοί. Matthew adds *τῷ πνεύματι*. In this and the succeeding verses St. Luke speaks only of *earthly* sufferings, and, if the two sermons are identical, gives a different interpretation of our Lord's meaning. Cf. *James* ii. 5.

ἡ βασιλεία τοῦ θεοῦ (*τῷ οὐρανῷ*, *Matt.*), "the rule of God, manifested here in Christ, and perfected in the world to come." *Matt.* vii. 21. Cf. *Dan.* ii. 44.

21 οἱ πεινῶντες. i. 53.

22 ἀφωρίσωσιν. *John* ix. 22.

ώς πονηρόν. The most astounding crimes were vulgarly attributed to the early Christians. "Per flagitia invisos." *TAC. Annal.* xv. 44. "Malefica superstitione." *SUET. Nero*, 16. Even Epictetus and Marcus Aurelius spoke of them with contempt.

23 τοῖς προφήταις. *Jer.* xx. 2; 2 *Chron.* xxiv. 21.

24 τὴν παράκλησιν. xvi. 25.

25 οἱ γελῶντες. *Eccles.* ii. 2.

26 τοῖς ψευδοπροφήταις. *Jer.* v. 31.

27 τοὺς ἔχθρούς. *Matt. v. 43.* The teaching of the Rabbis was based on *Deut. vii. 2* and similar passages rather than on *Prov. xxv. 21*. They considered all foreigners enemies, but our Lord here denounces private as well as public enmity.

28 τῶν ἐπηρεαζόντων. *xxiii. 34; Acts vii. 60.*

29 πάρεχε καὶ τὴν ἀλληγ. Our Lord's own example (*John xviii. 22, 23*) shows that these words are not to be taken literally. Cf. also *Acts xxiii. 3.* "Il y a des coups, plus durs et plus instants que des soufflets, que le chrétien peut être dans le cas de supporter et de pardonner." (Reuss.)

τὸ ἴματιον. *Matt. v. 40.*

31 καὶ ὑμεῖς. *Matt. vii. 12.* Rabbi Hillel replied to a man who asked him to teach him the whole law while he stood on one foot, "That which is odious to thyself do it not to thy neighbour; for this is the whole law."

32 οἱ ἀμαρτωλοί . . . οἱ τελῶναι. *Matt.*

πολα ὑμῶν χάρις ἔστιν. Cf. Pliny's *Letters*, ix. 30.

35 μηδένα. *N.*, "Despairing of no man." T.R., *μηδέν*, with ABD, "Never despairing."

38 εἰς τὸν κόλπον. *Jer. xxxii. 18; Ruth iii. 15.* The loose folds of the dress served as a pocket.

φ γάρ μέτρῳ. *Mark iv. 24.*

39 τυφλὸς τυφλόν. *Matt. xv. 14* (of the Pharisees): If this 'parable' refers to what precedes, the connection may be, 'Judge not, for what is a blind man's judgment worth?'

40 ὡς ὁ διδάσκαλος. 'Only as his master'; *i.e.* equally blind. *Matt. x. 24* (in another context).

41 τὸ κάρφος. A Jewish saying, but differently applied, "If one say to another, Cast out the mote out of thine eye, he will be ready to answer, Cast out the beam out of thine own eye."

42 ἀφες ἐκβάλω. 'Let me cast out.' Deliberative.

οὐ βλέπων. The only place where Luke uses *οὐ* with a participle.

44 ἐξ ἀκανθῶν. Speaking to unlearned men our Lord often used homely and even humorous illustrations. Cf. xi. 33, The 'fruit' is the effect produced by a man's teaching.

45 τοῦ ἀγάθου θησαυροῦ. *Matt. xii. 35.*

48 πλημμύρης for πλημμύρας.

47 διὰ τὸ καλῶς, *NB<sup>1</sup>.* T.R. *τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.* ACD and most MSS. (Cf. *Matt. vii. 25.*)

## CHAPTER VII.

1-10 *Matt. viii. 5-13.*2 ἔντιμος. Instances of affectionate care of slaves were not uncommon among the Romans. Pliny, *Letters* v. 19.

3 πρεσβυτέρους. Some of the governing body of the synagogue (v. 5.) St. Matthew's account differs in its details.

4 παρέξῃ, ΝΑΒCD. T.R. παρέξει.

5 τὸ ἔθνος ἡμῶν. He was captain of the troop of Herod Antipas in Capernaum, which was chiefly recruited from Samaritans and Gentiles of Cæsarea.

αὐτός. He was therefore a man of wealth.

8 The centurion argues that the evil spirits which cause disease would be obedient to our Lord's mere command, or, more precisely, "He believes in the power of Jesus to heal in the same manner as he knows his own commands (though a subordinate officer) would be implicitly obeyed."

11-17. Peculiar to Luke.

ἐν τῇ ἐξῆς (sc. ἡμέρᾳ) ΝCD. ἐν τῷ ἐξῆς (sc. χρόνῳ) AB.

Ναύ. Twenty-five miles south of Capernaum.

12 τῇ πύλῃ. All burials were extramural (except in the case of kings).

14 ἦψατο τῆς σοροῦ. Another violation of the law. Cf. v. 13, note. The 'bier' was probably an open frame.

15 ἔδωκεν αὐτόν. 1 *Kings* xvii. 23; 2 *Kings* iv. 36.

17 τῇ Ἰουδαίᾳ. i.e. as far as Judæa. (Nain was in Galilee).

18-35 *Matt. xi. 1-19.*

19 ἀλλον προσδοκῶμεν. Had calamity (iii. 20) made John's faith waver, or did he hold the ordinary Jewish view of the mission of the Messiah, and find occasion for stumbling (v. 23) in his humility and self-effacement? Other suggestions are that he wished to strengthen his disciples' faith, or to rouse our Lord to decisive action?

22 τυφλοὶ ἀναβλέπουσι. Cf. *Isaiah* xxxv. 5; lxi. 1. Our Lord here refers to the true character of the Messiah.25 ἐν μαλακοῖς ἴματοις. *Matt. iii. 4.*27 γέγραπται. *Mal. iii. 1.*

28 ὁ δέ μικρότερος. 'He that is less than all the rest.' (Winer.) 'He that is but little,' R.V. A third explanation is 'he that is inferior to John in gifts and power, but is in the kingdom.' John was the forerunner of 'the kingdom,' but had not entered it.

29, 30. It is doubtful whether these verses are a continuation of our Lord's discourse, or a parenthetical insertion of the evangelist.

31 T.R. prefixes *εἰπε δὲ ὁ κύριος* at the beginning of this verse, perhaps from a lectionary (cf. Gospels for second, third, and fourth Sundays after Easter). Om. ΝΑΒD.

32 ηὐλήσαμεν. Jewish children, like our own, apparently imitated weddings and funerals in their games.

35 ἐδικαιώθη. The aorist expresses a general truth (gnomic), that Divine wisdom is justified by those who follow it.

36-50. Peculiar to Luke. A similar incident at a later period of our Lord's life is mentioned in *Matt.* xxvi. 6; *Mark* xiv. 3; *John* xii. 2, but the two accounts are entirely different.

**κατεκλιθη.** The guests reclined with their heads towards the table and their naked feet turned away from it. A Pharisee might naturally invite a distinguished Teacher to his house without being in any way a believer.

37 καὶ ιδοὺ γυνή. v. 30, note.

ἐν τῇ πόλει. The name of the city is not mentioned. (T.R. ἐν τῇ πόλει before ἦτις ἦν.) The amended reading may be rendered, "Which was a sinner in the city," or "Which was in the city, a sinner." R.V.

39 ποταπή ἡ γυνή. The Rabbis walked with their faces to the ground, lest they should see a woman, and the presence of a woman, who was a sinner, and unveiled, in his house was a shock to the Pharisee. Cf. *Isaiah* lxv. 5.

40 Σίμων. The name of the host here was the same as in *Matt.* xxvi. 6; but Simon was one of the commonest of Jewish names.

44 ὥδωρ . . . οὐκ ἔδωκας. *Gen.* xviii. 4; *Judges* xix. 21.

45 φῶλημα. 2 *Sam.* xv. 5; xxii. 47.

47 ὅτι ἤγάπησεν πολύ. "Which is certain, since she has manifested love in an exalted degree." (Meyer.) 1 *John* iv. 19.

## CHAPTER VIII.

1-3. Peculiar to Luke.

ἐν τῷ καθεῖται. vii. 11, note.

2 δαιμόνια ἔπτά. Cf. v. 30.

3 Ἡρώδου. Herod Antipas.

4-15 *Matt.* xiii. 1-23; *Mark* iv. 1-20.

**διὰ παραβολῆς.** "The parable is constructed to set forth a truth spiritual and heavenly; the fable is essentially of the earth, and never has a higher aim than to inculcate maxims of prudential morality." (Trench.) Cf. *Judges* ix. 8-15; 2 *Kings* xiv. 9. Jewish teachers constantly used parables.

5 δέ μὲν. The old demonstrative use of δέ reappears in late Greek, especially in oppositions. Cf. also Demosth. 248. 19.

**παρὰ τὴν ὁδόν.** The details of the parable are taken from the unenclosed hill country of Galilee, with its limestone rock, barely coated by a thin covering of soil, with patches of thorns, and pathways running across.

5 καὶ κατεπατήθη. St. Luke narrates this parable with several slight additions and variations.

7 συνφυεῖσαί. Peculiar to Luke.

10 τὰ μυστήρια. *I Cor.* iv. 1.

11 ὁ λόγος τοῦ θεοῦ. "The word of the kingdom." *Matt.*

12 οἱ ἀκούσαντες. St. Matthew adds, "And understandeth it not."

14 πορευόμενοι. "As they go on their way." R.V.

16-18 *Mark* iv. 21-25.

σκεύει. *Matt.* v. 15.

17 οὐ μὴ γνωσθῇ. *Matt.* x. 26. This is the only place in the N.T. where the formula οὐδεὶς ἔστιν ὅς is followed by a subjunctive. (Winer.)

18 ὅς ἂν γὰρ ἔχῃ. Ch. xix. 26.

19-21 *Matt.* xii. 46-50; *Mark* iii. 31-35 (in both places *before* the parable above).

οἱ ἀδελφοὶ αὐτοῦ. Three opinions have been held about these; viz. (1) That they were our Lord's *own brothers*, being the sons of Joseph and Mary, and that our Lord was not the sole son of Mary (2) That they were sons of Joseph by a former wife, and therefore *half-brothers* of our Lord; (3) That they were sons of Cleopas or Alphaeus, Joseph's brother, and of Mary, sister of the Virgin, and therefore doubly His *cousins*. The first opinion contradicts a decision of the sixth General Council; and of the other two the latter is the more probable. The names are given in *Matt.* xiii. 55.

22-25 *Matt.* viii. 23-27; *Mark* iv. 35-41.

διέλθωμεν. The reason is given in *Matt.* viii. 18.

23 ἀφύπνιστεν. The classical form is *καθύπνιστεν*.

λαῖλαψ. Sudden gusts of wind are common in all lakes surrounded by mountains. The Lake of Galilee lies 600 feet below the level of the Mediterranean.

25 ποῦ ἡ πίστις ὑμῶν. The words are quoted differently. The evangelists seem to have attached little importance to the minute verbal accuracy which distinguished the Rabbis.

26-39 *Matt.* viii. 28-34; *Mark* v. 1-20.

τῶν Γεργεσηνῶν. The MSS. vary between Γεργεσηνῶν, Γερασηνῶν, and Γαδαρηνῶν.

27 ἀνήρ τις. δύο δαιμονιζόμενοι. (*Matt.*)

28 μή με βασανίσῃς. iv. 34.

30 δαιμόνια πολλά. v. 2.

31 τὴν ἀβύσσον. *Rev.* ix. 1; xx. 3.

32 ἀγέλη χοίρων. The Jews were forbidden to keep swine, but the population here was mixed, and they may have belonged to heathen owners.

33 ἐξελθόντα. The absence of convulsions (ix. 42) is noticeable, perhaps owing to the manner in which the cure was effected.

37 ἀπελθεῖν. The probable motive of this request was fear of a further destruction of their property.

40-56 *Matt.* ix. 18-26; *Mark* v. 22-43.

41 ἡλθεν ἀνήρ. In St. Matthew's account Jesus is summoned after the feast in Levi's house at Caperناum.

42 ἀπέθνησκεν. ἀρτι ἐτελεύτησεν, Matthew (but his account is very brief, and omits many details).

43 θεραπευθῆναι. "But rather grew worse." *Mark*.

44 τοῦ κρασπέδου. At each corner of the *tallith* or mantle there was a tassel, which had a sacred character. *Num.* xv. 38.

47 τρέμουσα. Her touch was a defilement. *Lev.* xv. 19.

49 σκύλλε. *vii.* 6.

51 εἰ μὴ Πέτρον. The same three disciples were present on two other occasions. *ix.* 28; *Matt.* xxvi. 37.

52 ἐκόπτοντο αὐτήν. "They beat *their* breasts in token of grief for *her*." "Even the poorest of the Israelites, his wife being dead, will afford her not less than two pipes and one woman to make lamentation." (Lightfoot).

καθεύδει. *John* xi. 11.

54 ή παῖς. Nominative used in vocative sense. St. Mark gives the words (*ταλιθα κούμ*) in the Aramaic, or rather Hebrew-Aramaic, dialect, in which our Lord probably generally spoke.

55 δοθῆναι φαγεῖν. Peculiar to Luke.

## CHAPTER IX.

1-6 *Matt.* x. 5-15; *Mark* vi. 7-13.

3 μήτε ῥάβδον. εἰ μὴ ῥάβδον. *Mark*. (Cf. *Luke* xxii. 35-38.)

ἀνὰ δύο. Distributive x. 1. Cf. also iii. 11.

ἔχειν. Infin. dependent on *εἶπεν*. (In the parallel passage, *Mark* vi. 8, 9, there is a change of construction of a different kind.)

5 τὸν κονιορτόν. *Acts* xiii. 51; xviii. 6. The practice was common among the Pharisees on returning from a heathen country.

7-9 *Matt.* xiv. 1, 2; *Mark* vi. 14-16.

Ἡρώδης. Herod Antipas.

8 Ἡλείας. *Mal.* iv. 5; *John* i. 21.

9 ἔζητει ιδεῖν. xxiii. 8. Herod had put John to death unwillingly. *Mark* vi. 20.

10-17 *Matt.* xiv. 13-21; *Mark* vi. 30-44; *John* vi. 5-14.

**ὑπεχώρησεν.** St. Luke omits to state that our Lord went and returned *by sea*.

**πόλιν καλουμένην.** ΝCAB. T.R. *τόπον ἔρημον πόλεως καλουμένης.* The scene of this miracle is differently located according to the reading adopted here and John vi. 23. Either it took place near Bethsaida Julias, and they crossed afterwards to the other Bethsaida (near which there was no “desert place”), or it took place near Tiberias, and they crossed afterwards to Bethsaida Julias.

**12 ἤρξατο κλίνειν.** *όψις γενομένης.* *Matt.* The Jews reckoned two evenings, the first beginning when the sun declined, and lasting till about the ninth hour, or 3 p.m. *Jos. Ant. xvi. 6. 2.*

**13 Ιχθύες δύο.** A kind of sardine was caught in the lake, and made into a pickle or savoury, to eat with bread (*όψιρον, John*).

**εἰ . . . ἀγοράσωμεν.** *ei* with subjunctive, though very rare in Attic prose, is of frequent use in later Greek. (Winer explains the passage, “ Unless perhaps we must buy.”)

**14 ἀνδρες πεντακισχιλιοι.** “ Besides women and children.” *Matt.* Additional details are given in the other accounts.

(The Feeding of the Four Thousand (*Matt. xv. 32-39; Mark viii. 1-9*) is omitted by St. Luke, who frequently only mentions one of two similar incidents.)

**18-27 *Matt. xvi. 13-28; Mark viii. 27; ix. 1.***

**ἐπηρώτησεν.** A whole series of events is here omitted. See summary, p. xiii. This occurred on the road to Cæsarea Philippi.

**20 τὸν Χριστόν.** Our Lord's reply and His subsequent rebuke of Peter are omitted here.

**22 τὸν νίδον τοῦ ἀνθρώπου.** *v. 24, note.*

**23 ἀράτω τὸν σταυρόν.** Not a Jewish proverb, but our Lord's hearers were familiar with the Roman practice of making a criminal carry his cross.

**24 τὴν ψυχὴν αὐτοῦ.** *xvii. 33.*

**26 ἐπαισχυνθήσεται.** *xii. 9.*

**27 οὐ μὴ γεύσωνται.** A ‘hard saying,’ which is explained by some as referring to the destruction of Jerusalem by Titus, which occurred A.D. 70; by others to the transfiguration. Cf. *John xxi. 22, 23.*

**τὴν βασιλείαν τοῦ θεοῦ.** Here again our Lord's words are reported differently. *viii. 25, note.*

**28-36 *Matt. xvii. 1-8; Mark ix. 2-8.***

**ώσει ἡμέραι ὁκτώ.** “ After six days.” *Matt., Mark.*

**Πέτρον.** *viii. 51, note.*

**εἰς τὸ ὄρος.** Probably one of the spurs of Mount Hermon.

**προσεύξασθαι.** *iii. 21, note.*

29 ἔξαστράπτων. St. Matthew compares this whiteness to the *light*, St. Mark to *snow*.

30 Moses is supposed to have represented the law, and Elias the prophets.

33 σκηνάς. 'Booths' made of boughs, as at the feast of tabernacles.

35 φωνή. Cf. iii. 22. *John* xii. 28.

36 ἐστύγησαν. They fell on their faces with fear till Jesus touched them.

ἔωρακαν for ἔωράκασι.

37-43 *Matt.* xvii. 14-20; *Mark* ix. 14-29. (St. Mark's account is the fullest.)

38 ἐπίβλεψαι, ABC. T.R. ἐπίβλεψον. ND.

39 κράζει καὶ σπαράσσει. Notice change of subject.

42 ἔρρηξεν αὐτόν. viii. 33, note.

43-45 *Matt.* xvii. 22, 23; *Mark* ix. 30-32. They were now returning into Galilee.

46-50 *Matt.* xviii. 1-9; *Mark* ix. 33-40.

**διαλογισμός.** The dispute had taken place on the road to Caper-naum. (*Mark*.) Jealousy seems to have been roused by the preference shown to Peter (*Matt.* xvi. 18), and afterwards to the three. Similar disputes arose on other occasions, after our Lord had announced that the end was at hand. Cf. xxii. 22-24. *Matt.* xx. 24.

49 ἐπὶ τῷ ὄνόματί σου. It has been suggested that the use of these words in the preceding verse reminded John of this incident.

50 ὅς γάρ οὐκ ἔστιν. Cf. xi. 23.

The long section (ix. 51-xviii. 31) is peculiar to Luke, and describes events and discourses belonging to our Lord's ministry in Judaea and Peræa. (Summary, p. xiii.) St. Luke here abandons the lines followed by St. Matthew and St. Mark, and approaches more nearly to that of St. John. Many parallel passages are, however, to be found in the other synoptists.

51 ἔστηριστεν\* for ἔστηριζεν.

τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. This journey was either to the Feast of Tabernacles, or according to the view taken in the Summary, p. xiv., a visit to Jerusalem for the Feast of Dedication. Dec., A.D. 29.

53 οὐκ ἔδέξαντο αὐτόν. "The Jews had no dealings with the Samaritans"—who were a heathen race of Cuthaeans, introduced into the country by Esarhaddon during the captivity (*2 Kings* xvii. 24), mixed with apostate Jews—but travellers were allowed as a rule to pass through their territory. *John* iv. 8. It has been suggested that they were specially jealous of a Jew going to the Feast of Dedication, which cast a slur on their own temple on Mount Gerizim. (*John* iv. 20.)

54 T.R. inserts, after *αὐτούς*, *ὡς καὶ Ἡλίας ἐποίησεν*. Cf. *2 Kings i. 10*. Om. NB. These two disciples were surnamed "Sons of Thunder." *Mark iii. 17*.

55 T.R. adds *καὶ εἶπεν οὐκ οἴδατε οἶου πνεύματός ἐστε ὑμεῖς*; with DF, several more Uncials and most Cursives. Om. NABC, most Uncials and many Cursives. Also *ὁ γάρ νιὸς τοῦ ἀνθρώπου οὐκ ἔλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι*, with F., six more Uncials and most Cursives. Om. NABCD, most Uncials and many Cursives.

56 *εἰς ἑτέραν κώμην*. It is not clear whether this was a Samaritan or a Jewish village.

58-60 St. Matthew (viii. 19-22) places these incidents before our Lord crossed the lake to the country of the Gadarenes.

60 *τοὺς νέκρους*. *John xi. 25, 26*.

61 *ἀποτάξασθαι*. "To bid farewell," a late meaning. Cf. *i Kings xix. 20*.

62 *ἐπ' ἄροτρον*. A similar precept occurs. Hesiod Opp. 443. Cf. *xiv. 33*.

## CHAPTER X.

1 *καὶ ἑτέρους*. In addition to the twelve. ix. 1, 2. (The messengers mentioned (ix. 52) were only sent on a temporary mission.)

*έβδομήκοντα*. Ins. δύο BD and three other MSS.; i.e. as if to make  $12 \times 6 = 72$ .

2 *θερισμός*. *Matt. ix. 37*.

3 *ὡς ἄρνας*. *Matt. x. 16*.

4 *μηδένα ἀσπάσησθε*. Their mission was too pressing to allow of loitering.

6 *νιὸς εἰρήνης*. A Hebrew phrase. Cf. *Eph. ii. 3*.

*ἐπαναπαήσεται*. NB. A colloquial form of the 2nd fut. pass. of *ἐπαναπαύω*.

7 *ἴσθοντες καὶ πίνοντες*. Cf. *i Cor. x. 27*.

11 *τὸν κονιορτόν*. ix. 5, note. The twelve were instructed to go only to "the lost sheep of the house of Israel." This mission extended to the whole district which our Lord was about to traverse.

13 *Χοραζεῖν . . . Βηθσαϊδά*. *Matt. xi. 20-24*. No mention has been made of these "mighty works."

15 *μὴ . . . ὑψωθῆσῃ*, NB<sup>1</sup>D. T.R. *ἢ . . . ὑψωθεῖσα*. AC. The actual position of Capernaum is unknown, but the most probable sites are high. *iv. 31*.

17 *ἐν τῷ δινόματι σου*. ix. 49. St. Luke passes by anticipation to the return of the seventy. Cf. *iii. 19, 20*.

18 *ὡς ἀστραπήν*. *Isaiah xiv. 12*.

19 ὅφεων καὶ σκορπίων. *Acts xxviii. 3-5.*

21 νηπίοις. These words occur in a different context. *Matt. xi. 25.*  
ναὶ ὁ πατήρ. *viii. 54.*

23, 24. These words occur in *Matt. xiii. 16, 17*, after the parable of the sower.

25 Καὶ ιδού. This incident and the following parable are introduced without any note of time and place, but the local colouring seems to point to Judæa, or its neighbourhood.

τί ποιήσας. The same question was asked on two other occasions: *xviii. 18. Mark xii. 28.*

27 ἀγαπήσεις. *Deut. vi. 5; Lev. xix. 18.* The first precept was written out and worn as a frontlet (*Deut. vi. 8*), and its repetition formed part of the daily prayers. For the second cf. *vi. 31*, note.

29 τίς ἔστιν μου πλησίον. "There is a foundation of truth in the ancient heathen charge against the Jews of *odium humani generis.*" (Edersheim.)

30 λησταῖς περιέπεσεν. The desert road from Jerusalem to Jericho was so notoriously insecure that it was called the Bloody Way.

After ἡμιθανῇ T.R. ins. *τυγχάνοντα* with the majority of MSS. Om. ΚΒΔ.

31 Ἱερεύς τις. Jericho was a priestly city, and many priests travelled that way.

ἀντιπαρῆλθεν. Besides the trouble and possible danger involved, there was the fear of pollution from the blood of the wounded man.

34 ἔλαιον. *Mark vi. 13; Isaiah i. 6.*

πανδοκίον. *πανδοχεῖον*, T.R. with most MSS. An inn in our sense of the word, where there was a *host*, and not a caravansari. *ii. 7.*

35 δύο δηνάρια. Two days' wages. *Matt. xx. 2.*

38 καώμην τινά. Bethany. *John xi. 1.* (Lazarus is not here mentioned, and it has been thought by some that he, as well as our Lord's disciples, were absent at Jerusalem at the Feast of Tabernacles. A different view of the time is taken in the Summary, p. xiv.)

42 ἑνὸς δέ. ΚΒ read ὀλίγων δέ ἔστιν χρεῖα ἡ ἑνὸς, as if our Lord was referring to the number of dishes required for the meal!

## CHAPTER XI.

1 καθὼς καὶ Ἰωάννης. It seems likely that this request was suggested by their traversing the district in which John the Baptist preached. *John x. 40.*

2 λέγετε. A fuller version of 'the Lord's Prayer' is given under different circumstances. *Matt. vi. 9-13.* Its substance, except the clause, "As we forgive them that trespass against us," is found in the nineteen prayers of the Jewish Liturgy.

2 πάτερ. T.R. adds ἡμῶν ὁ ἐν τοῖς οὐρανοῖς with ACD and nearly all known MSS.

ἐλθάτω. A late form for ἐλθέτω.

T.R. at end adds, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς with ΙΑCD and all other known MSS. except very few.

4 T.R. at end adds ἀλλὰ βῆσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, with ACD and nearly all other known MSS.

ἀφίεμεν, ΙcABCD for ἀφίεμεν (as if from ἀφίω).

7 εἰς τὴν κοίτην εἰσίν. A pregnant use of the preposition.

8 διά γε τὴν ἀναιδίαν. Here as in xviii. 1-8, and in the parable of the Unjust Steward, xvi. 1, our Lord makes use of a wordly or unworthy motive to teach a higher lesson. Men "ought always to pray and not to faint."

9-13 *Matt.* vii. 7-11. St. Matthew places these words in the Sermon on the Mount.

11 τίνα δε . . . μὴ ἐπιδώσει. A combination of two questions. Cf. v. 5.

14-26 *Matt.* xii. 22-45; *Mark* iii. 22-30.

κωφόν. St. Matthew, who records a similar miracle, places it apparently at Capernaum, and says the dumb man was also *blind*.

15 ἐν Βεελζεβούλ. This was an old charge. *Matt.* ix. 34.

16 σημείον ἐγήτουν. Cf. *Mark* viii. 11.

17 οἶκος ἐπὶ οἶκον. Several renderings are given—(1) a house divided against a house, (2) house falleth upon house, (3) house after house (as happens when a town is stormed).

20 ἐν δακτύλῳ θεοῦ. ἐν πνεύματι θεοῦ, *Matt.* Cf. *Exod.* viii. 19.

21 ὁ ἰσχυρός. *Isaiah* xlix. 24, 25.

23 ὁ μὴ ὄν. ix. 50.

σκορπίζει. An Ionic verb, used by late writers for σκεδάννυμι.

24 δὲ ἀνύδρων τόπων. The desert was looked upon as the natural abode of evil spirits.

25 σεσαρωμένον. This is applied by some to the Jewish nation, which had cast out the demon of idolatry and adorned itself with the self-righteousness of Pharisaism, the seven other spirits being pride, unbelief, and the like—but the peril of relapse after conversion is a matter of every-day experience.

27, 28. This incident is peculiar to Luke, and takes the place of *Matt.* xii. 46-50; *Mark* iii. 31-33.

μενοῦν. In classical Greek μὲν οὖν never begins a sentence.

29 σημείον ζητεῖ. v. 16.

Ίωνā. T.R. adds τοῦ προφήτου with AC. and most MSS. Om. ΙBC.

31 βασιλισσα νότου. *I Kings* x. 1-13. (Sheba was a district of Arabia Felix, and the Queen's name was Balkis.)

33 λύχνον ἄψας. This illustration was often used by our Lord. Ch. viii. 16; *Matt.* v. 15.

κρυπτήν. "A cellar," R.V. (Also accented *κρύπτην*.)

37-54 *Matt.* xxiii. 1-36. (The denunciation of the scribes and Pharisees in St. Matthew's account occurred in the temple at Jerusalem.)

37 ὅπως ἀριστήσῃ. Take the morning meal. xiv. 12.

ἀνέπεσεν. At the morning meal they generally *sat* instead of *reclining*.

38 ἐβαπτίσθη. This was not a question of personal cleanliness, but of ceremonial purification. *Mark* vii. 2-5.

39 τὸ δὲ ἔσωθεν ὑμῶν. The parable and its interpretation are intermixed all through.

41 τὰ ἐνόντα. "Those things which are within, *or* ye can." R.V. The meaning is much disputed. Other explanations are, 'As regards your soul give alms,' *or* 'Give in alms the things that are therein, and behold all things are clean in your opinion.'

42 ἀποδεκατοῦτε. Three points which distinguished a Pharisee were ceremonial purification (*v.* 38), minute care in giving tithes, and avoidance of those who were not equally scrupulous.

43 τὴν πρωτοκαθεδρίαν. The seats in the highest part of the synagogue in front of the ark, and facing the people.

ἀσπασμούς. *Matt.* xxiii. 7, 8.

44 T.R. after ὑμῖν inserts *γραμματεῖς καὶ Φαρισαῖοι ὑποκρίται* with A and most MSS. Om. NBC.

τὰ μνημεῖα τὰ ἀδηλα. *τάφοις κεκονιαμένοις.* (*Matt.*) In allusion to the custom of whitewashing sepulchres once a year, that no one might be defiled by passing over them unawares.

45 καὶ ἡμᾶς. The lawyers (or scribes) were more cultured than the Pharisees, and often ridiculed their scrupulous pedantry.

46 φορτία δυσβάστακτα. *Isaiah* x. 1.

οὐ προσψαύετε. This charge is directed also against the Pharisees (*Matt.*), and it has been suggested that our Lord meant they would do nothing to *alleviate* these burdens. (Edersheim.)

48 μαρτυρέτε ἔστε (μαρτυρείτε, T.R.) As guardians of tradition they preserved the tradition of guilt.

T.R. adds at end αὐτῶν τὰ μνημεῖα with AC.

49 ἡ σοφία τοῦ θεοῦ=έγώ. (Alford.) No such passage occurs in the O.T.

51 Ζαχαρίου. *2 Chron.* xxiv. 18-22.

52 τὴν κλεῖδα. A symbolic 'key of knowledge' was given to the scribes on admission to their order.

## CHAPTER XII.

1-12. This discourse consists for the most part of sayings uttered also upon other occasions. (Cf. especially *Matt.* x. 26-33, part of our Lord's charge to the newly-appointed disciples.)

προσέχετε ἀπό. *Matt.* xvi. 6. The construction is not classical.

2 συγκεκαλυμμένον. viii. 17.

3 ὅσα εἴπατε. St. Matthew gives this as a command. x. 27.

ἐπὶ τῶν δωμάτων. The coming-in of the Sabbath was proclaimed from the top of a high house.

5 εἰς τὴν γέενναν. The valley of Hinnom, south-east of Jerusalem, used for burning offal and the corpses of criminals, became in later times the image of the place of everlasting punishment.

6 πέντε στρονθία. These were sold in the markets on skewers.

8 τῶν ἀγγέλων. Ἐμπροσθεν τοῦ παπρός μου. *Matt.*

10 οὐκ ἀφεθήσεται. *Matt.* xii. 31; *Mark* iii. 29. In connection with the charge of casting out devils by Beelzebub. (It is omitted in the parallel passage, *Luke* xi. 15.)

11 ἐπὶ τὰς συναγωγάς. *Acts* xxii. 19. There were three magistrates attached to every synagogue.

καὶ τὰς ἀρχάς. *Acts* xxv. 14.

μὴ μεριμνήστε. xxi. 14, 15. Cf. *Ex.* iv. 12.

13-21. Peculiar to Luke.

τὴν κληρονομίαν. This was strictly settled by Jewish law. *Deut.* xxi. 15-18.

14 κριτὴν ἢ μεριστὴν. *Ex.* ii. 14.

15. This verse has caused some difficulty, but the meaning, 'Life does not consist in riches,' is plain. Cf. *Hor.* c. ii. 16. 13.

18 καθελῶ. A late form.

19 τῷ ψυχῇ. *Hor.* c. iii. 17. 14.

20 ταύτη τῷ νυκτὶ. *Ps.* xlix. 10, 11. A resemblance has been traced in this parable to the story of Nabal. *I Sam.* xxv.

21 καὶ μὴ εἰς θεόν. vv. 33, 34.

22-31 *Matt.* vi. 25-34. (Sermon on the Mount.)

24 τοὺς κόρακας. "The birds of the heaven." *Matt.*

διαφέρετε. v. 7.

25 τὴν ἡλικίαν. Either 'stature' (xix. 3) or 'age.' *John* ix. 21.

26. Peculiar to Luke.

28 εἰς κλίβανον. Owing to the scarcity of fuel, dry grass (containing weeds and wild flowers) was used for heating ovens. These were made of brick, and heated from inside. Cf. *Herod.* ii. 92.

29 μὴ μετεωρίζεσθε. "Be not of doubtful mind." (Edersheim renders, 'Neither be ye uplifted,' *i.e.* aim at great things; and compares *Jer.* xlv. 5.)

30 ὁ πατὴρ οἰδεν. "He who creates the day, creates the food for it." (Talmud.) Cf. Hor. c. iii. 29, 42.

32 τὸ μικρὸν ποίμνιον. *John* x. 1-18.

33 Πωλήσατε. *Matt.* xix. 21; *Acts* iv. 34-37.

35 οἱ λύχνοι. *Matt.* xxv. 1-13.

36 ἀναλύσῃ. 'Return.' An unclassical meaning.

37 διακονήσει αὐτοῖς. *John* xiii. 4. A reference to the Roman Saturnalia has been traced here.

39 εἰ ἦδει. *Matt.* xxiv. 43.

41 πρὸς ἡμᾶς. It has been suggested that Peter meant 'would not the apostles come *with* their Lord from the feast rather than wait for His return'?

42-46 *Matt.* xxiv. 45-51.

τὸ σιτομέτριον. It was the duty of the steward to give the daily allowance to the slaves.

46 τῶν ἀπίστων. τῶν ὑποκριτῶν. *Matt.*

47, 48. Peculiar to Luke.

ὅ δὲ μὴ γνούς, ποιήσας δέ. Our Lord often in His teaching recognises 'hard facts' without explaining them. viii. 18.

49 Πῦρ ἥλθον. iii. 16.

τι θέλω εἰ. "What will I if." A.V., R.V. Others render, "How I wish *that*," or the punctuation may be altered. τι θέλω; εἰ ἀνήφθη, "What will I? Would that it . . ."

50 βάπτισμα ἔχω. *Mark* x. 38.

51-53 *Matt.* x. 34-39.

διαμερισμόν. μάχαιραν. *Matt.*

53 πατὴρ ἐπὶ οὐώ. *Mic.* vii. 6.

54-56 *Matt.* xvi. 2, 3 (in a different context).

καύσων. The Sirocco from the desert.

58, 59 *Matt.* v. 25, 26 (Sermon on the Mount).

δὸς ἔργατιν. Operam da.

ὅ πράκτωρ. The collector or bailiff (exactor).

## CHAPTER XIII.

1 τῶν Γαλιλαίων. This incident is not elsewhere mentioned, but disturbances during the feasts at Jerusalem were frequent.

2 ἀμαρτωλοί. *John* ix. 2.

7 Ιδοὺ τρία ἔτη. A reference to the three years of our Lord's ministry (?).

9 εἰς τὸ μέλλον. An aposiopesis. Cf. xix. 42; xxii. 42.

13 ἀνορθώθη, ABD. T.R. ἀνωρθώθη, N.

14 τῷ σαββάτῳ. vi. 7.

15 οὐ λύει. This was *not* contrary to the Rabbinic law, nor an evasion of it, as the instance quoted. xiv. 5.

16 ὁ σατανᾶς. *Acts* x. 38.

17 κατησχύνοντο πάντες. Cf. vi. 11. The influence of the Pharisees was weaker here.

18-21 *Matt.* xiii. 31-33; *Mark* iv. 30-32.

19 εἰς δένδρον. Om. μέγα, NBD. The smallness of mustard seed was proverbial among the Jews; but the plant, as we know it, does not grow to the size of a tree. Either some other shrub is meant, or the expression is figurative and Oriental.

22 διεπορεύετο. According to the view taken in the Summary, p. xiv., our Lord was now in Peraea, and this was the journey to Jerusalem to Lazarus. *John* xi. 1-17.

24 *Matt.* vii. 13, 14.

θύρας, NBD. T.R. πύλης with A and most MSS.

25 *Matt.* vii. 21-23.

27 ἀπόστητε. *Ps.* vi. 8.

28 ὁ βρυγμός. A Jewish phrase, implying anger. *Ps.* cxii. 10; *Acts* vii. 54.

Ἄβραάμ. *Matt.* viii. 11.

29 καὶ ἤξουσι. This is the answer to the question, v. 23.

31-35. Peculiar to Luke.

Ἡρώδης. The conspiracy of the Herodians and Pharisees is mentioned in *Mark* iii. 6. (Cf. *John* iv. 1, 2.) Both parties had strong motives to wish our Lord out of Peraea, where the influence of the Pharisees was weak (v. 17), and where Herod probably dreaded another 'perplexity' as with John the Baptist. *Mark* vi. 20.

32 τῇ ἀλώπεκει ταύτῃ. Herod had shown his cunning by sending the Pharisees with a pretended warning.

33 σήμερον καὶ αὔριον. These words are probably to be taken figuratively, though they have been understood to mean that our Lord would leave Herod's territory in three days.

ἔξω Ἱερουσαλήμ. John the Baptist is an exception.

34 *Matt.* xxiii. 37, 38.

35 T.R. after ὑμῶν ins. ἔρημος with D and other MSS. Om. NAB. T.R. after ἔως ins. ἀν. Om. ἡξει ὅτε, N.B.

εὐλογημένος. Alford attributes the use of these words by the Jews (xix. 38) to a misunderstanding of this declaration.

## CHAPTER XIV.

1-14. Peculiar to Luke.

**σαββάτῳ.** It was considered a religious duty to mark the Sabbath by special festivity.

3 ἔξεστιν. vi. 9.

5 νιός. AB. T.R. ὄνος with Ν and fewer MSS.

**ἀνασπάσει.** The Rabbinic law ordered that food should be lowered to an animal that had fallen into a pit on the Sabbath, or planks laid to enable it to come out; but evidently some means was found of evading the law. Cf. xiii. 15, note.

8 τὴν πρωτοκλισίαν. The guests were arranged three on each couch, the centre place being the most honourable. (Among the Greeks each couch was occupied by two.)

10 προσανάβηθι. *Prov.* xxv. 7. Cf. ch. xi. 8, note.

11 ταπεινωθήσεται. xviii. 14; *Matt.* xxiii. 12.

12 ἀνταπόδομα. *Matt.* v. 46-48; Pliny's *Letters*, ix. 30.

14 τῶν δικαίων. It is thought by some that our Lord here (and ch. xx. 35) confirms the doctrine of a double resurrection. I *Thess.* iv. 16.

15-24. The very similar parable (*Matt.* xxii. 1-14) differs from this in important details. (It has been suggested that St. Matthew combined two parables, The Marriage of the King's Son, and The Wedding Garment.)

μακάριος δοτις. *Rev.* xix. 9.

16 δεῦπον. ἀριστόν. *Matt.*

18 ἀπὸ μιᾶς. Sc. γνώμης. Cf. ἀπὸ τῆς ἴσης. *Thuc.* i. 15. 3.

20 γυναῖκα ἔγημα. *Deut.* xxiv. 5.

21 εἰς τὰς πλατείας. An expansion of xiii. 29.

26 οὐ μισεῖ. *Matt.* vi. 24. A milder form of this doctrine is given in *Matt.* x. 37. Cf. also *Luke* ix. 57-62.

28-33. Peculiar to Luke.

εἰ ἔχει. Sc. τὴν δαπάνην.

ἀπαρτισμόν. Non-classical.

31 ἐν δέκα. 'In the midst of, surrounded by.'

34 τὸ ἄλα. *Matt.* v. 13; *Mark* ix. 50.

35 εἰς γῆν. To manure the land.

οἱ ἔχων ὥτα. viii. 8.

## CHAPTER XV.

2 διεγόγγυζον. *Matt.* ix. 10-13.

4-7 *Matt.* xviii. 12-14.

ἄνθρωπος. 'Man' opposed to the angels, v. 7, 10 (not to γυνή, v. 8).  
ἐν τῷ ἔρημῳ. Not necessarily a barren place. *John* vi. 10. Cf. *Matt.* xiv. 15.

7 δικαῖοις. 'Righteous' in the Pharisaic sense. i. 6.

8-10. Peculiar to Luke.

δραχμήν. The Greek drachma corresponded to the Roman denarius.

ἀπτει λύχνον. Eastern houses are commonly without windows.

11-32. Peculiar to Luke. (This parable has been called "Evangelium in Evangelio.")

12 τὸ ἐπιβάλλον μέρος. One-third. *Deut.* xxi. 17.

14 ισχυρά, ΝΑΒΔ. T.R. *ισχυρός*.

15 ἐκολλήθη. A passive deponent.

βόσκειν χοίρους. viii. 32, note.

16 τῶν κερατίων. "The fruit of the carob," or locust tree (called St. John's bread, from the notion that John the Baptist fed on it in the wilderness, *Matt.* iii. 4). "When Israel is reduced to the carob-tree, they become repentant." Jewish proverb.

ἐδίδον. 'Was willing to give.'

18 ἤμαρτον. The aorist emphasizes the time of the sin. 'I have sinned, and did sin indeed.'

20 εἶδεν αὐτόν. His father was watching.

κατεφίλησεν. vii. 45.

22 στολήν. Worn by people of distinction. *Mark* xii. 38.

δακτύλιον. *Gen.* xli. 42; *James* ii. 2.

ἱποδήματα. Slaves did not wear shoes.

24 νεκρός. *Matt.* viii. 22.

29 οὐδέποτε ἐντολήν. The 'righteousness' of the Pharisees is here plainly alluded to. Cf. v. 7, note.

## CHAPTER XVI.

1-13. Peculiar to Luke.

τοὺς μαθητάς. Among these now were "all the publicans" (xv. 1), to whom, as men of business, the following parable particularly applied.

διεβλήθη. 'Was accused' (not 'slandered,' as generally in classical Greek).

2 τὸν λόγον. His accounts were to be audited at the close of his stewardship.

5 τῶν χρεοφευλετῶν. Possibly 'tenants' who paid in kind, or, more probably, 'contractors' who had purchased the produce of the estate.

6 ἑκατὸν βάτους. Worth about £10, or, according to the relative value of money, £50. (Edersheim.)

7 ἑκατὸν κόρους. About ten times the value of the oil.

8 τὸν οἰκονόμον τῆς ἀδικίας. 'The unrighteous steward'; lit. 'the steward of unrighteousness.'

φρονίμως. 'Prudently.' Cf. Ter. *Heaut.* iii. 2. 26. It does not appear that the transaction, though unjust to the interests of the master, was *illegal*, if the steward, as was probably the case, had the right of remitting a portion of the rent, or modifying the contract if desirable. In this, as in other instances (xi. 8; xiv. 10; xviii. 5; *Matt.* xiii. 44), our Lord made use of a worldly motive to teach a higher lesson (which is here contained in v. 9). Our Lord emphatically condemned the moral character of the steward.

9 ἐκ τοῦ μαμωνᾶ. Either 'out of the mammon,' i.e. make your money your friend, and not your enemy; or 'by means of the mammon,' i.e. make the poor your friends. xviii. 22. The word mammon is often used as the personification of 'riches,' but no idol is known to have been worshipped under the title.

ἐκλίπη, ΝΒΔ. 'When it fails' (at death). T.R. ἐκλίπητε.

δέξωνται ὑμᾶς. *Matt.* xxv. 40.

10 ἐν ἐλαχίστῳ. xix. 17.

12 τὸ ὑμέτερον, ΝΑΔ. ὑμέτερον, B. Cf. 1 *Chron.* xxix. 14.

13 δυστὴ κυρίοις. *Matt.* vi. 24.

16 βιάζεται. *Matt.* xi. 12.

17 κεράλαν. The smallest stroke by which one letter in the Hebrew alphabet differs from another, as ר (resh), and ד (daleth). *Matt.* v. 18.

18 πᾶς δὲ ἀπολύων. *Matt.* v. 31, 32. An example of the permanence of the moral law.

19-31. Peculiar to Luke.

βύσσον. Fine linen from Egypt, which was very costly.

20 Δάζαρος. (Eleazar). *God-helps.*

21 ἀλλὰ καὶ οἱ κύνες. "Yea, even the dogs." A proof of his neglected condition, as dogs in the East are unclean, and act as scavengers. 1 *Kings* xxi. 24.

22 ὑπὸ τῶν ἀγγέλων. *Matt.* xxiv. 31.

τὸν κολπὸν Ἀβραάμ. Our Lord here adopts the current Jewish views about the 'after death,' in which Abraham, Isaac, and Jacob receive the dead into their bosom. 4 *Macc.* xiii. 10.

23 ἐν τῷ ἀδῃ. Here a place of torment; generally the place of departed spirits. *Acts* ii. 27. According to the common belief "the wicked in Gehinnom see the righteous sitting beatified in Gan Eden, and their souls are troubled."

24. The torment of thirst of the wicked is repeatedly mentioned in Jewish writings. (In one place the fable of Tantalus is apparently repeated. *Edersheim*.)

25 παρακαλεῖται. vi. 24.

26 χάσμα μέγα. This is not in accordance with Rabbinic teaching. οἱ ἔκειθεν. Om. ol, N\*B.

29 Μωϋσέα. *vv.* 16, 17.

31 τὸς ἐκ νεκρῶν. Many have seen here a reference to the raising of Lazarus (*John* xi.), and the resurrection of our Lord Himself.

## CHAPTER XVII.

1, 2 *Matt.* xviii. 6, 7.

τοῦ μὴ ἐλθεῖν. Winer accounts for the genitive by the notion of *distance* or *exclusion*. Meyer takes ἀνενδεκτὸν substantivally, "The impossible (impossibility) of their not coming occurs."

2 λίθος μυλικός, NBD. T.R. μάλος ὄνκος with A and most MSS.

τῶν μικρῶν. By some referred to the publicans and sinners in contrast to the Pharisees, who had left in disgust; but see *Matt.* xviii. 2.

3, 4 *Matt.* xviii. 21, 22 (in answer to Peter). T.R. adds εἰς σὲ after ἀμάρτη.

6 κόκκον σινάπεως. xiii. 19.

συκαμίνῳ. The black mulberry. For similar illustrations cf. *Matt.* xvii. 20; *xxi.* 21.

7-10. Peculiar to Luke. The connection here is not clear.

φάγεσαι καὶ πίεσαι. Hellenistic futures.

9 T.R. at end adds οὐ δοκῶ with AD and most MSS. Om. NBD.

10 ἀχρεῖοι. Unprofitable. Who have done their bare duty. This ends the series of discourses (at Ephraim, see Summary, p. xiv.), which begins with *xvi.* 1.

11-19. Peculiar to Luke.

διὰ μέσον, N.B. T.R. μέσου, with A. This may either mean 'through the midst' (but why is Samaria mentioned first on the way to Jerusalem?), or 'between the borders.'

12 πόρρωθεν. *Lev.* xiii. 46. Cf. v. 12-16, notes.

16 Σαμαρίτης. They were on the border-land of Samaria and Galilee, otherwise the Samaritan would not have been with the Jews. *John* iv. 9.

18 ἀλλογενής. ix. 53, note.

20-37 *Matt. xxiv.* It is generally considered that both the fall of Jerusalem and the end of the world are predicted in St. Matthew, but that only the end of the world is here alluded to.

**μετὰ παρατηρήσεως.** The coming of the kingdom will not be observed, for it is already "among you," xi. 20. This "kingdom of heaven" (vi. 20, note) was not the Messianic kingdom expected by the Pharisees, and is also to be distinguished from "the coming of the Son of man," which would be visible to all, like the lightning. *v. 24.*

23 **ἰδοὺ ἐκεῖ.** *Matt. xxiv. 23-27.*

26 **καθὼς** for **καθάπερ.** *Matt. xxiv. 37-39; Gen. vii. 7.*

31 **μὴ καταβάτω.** Those who think that these words do not refer to the fall of Jerusalem (as in *Matt. xxiv. 17*) explain that the elect must be ready to abandon all earthly blessings and worldly ties at a moment's notice; but this explanation will hardly be universally accepted.

32 *Gen. xix. 26.*

33 **δις ἔαν.** *Matt. xvi. 25.*

34 **τῷ νυκτὶ.** *I Thess. v. 2.*

**δύο.** 'Two' (not necessarily "two men"). The elect will be mingled with the rest of the world until the end.

36 Some authorities add **δύο ἔσονται ἐν τῷ ἀγρῷ** 'ο εἰς παραληφθήσεται καὶ ο ἔτερος ἀφεθήσεται, but the words are omitted by all the best MS.

37 **ποῦ.** 'Where' will this happen?

**σῶμα.** *πτῶμα, Matt. xxiv. 28.* Very different explanations are given. 1. As eagles (vultures) are found wherever there is prey, so the judgment of Christ will come wherever there are sinners. 2. The saints feed on the body of Christ, especially in the Holy Communion. 3. Some have seen a reference to the Roman eagles. St. Matthew connects this illustration with that of the *lightning*.

## CHAPTER XVIII.

1-14. Peculiar to Luke.

**παραβολὴν.** *xvi. 8, note.*

3 **ἀντιδίκου.** Opponent in a law suit.

5 **ὑπωπίαζῃ.** Lit. 'give me a black eye.' Perhaps *ironical*, but more probably a colloquialism, "Weary me" (obtundo).

7 **οὐ μὴ ποιήσῃ.** The same argument *a fortiori* occurs. *xi. 13.*

**τῶν βιώντων.** *Rev. vi. 9-11.*

**μακροθυμεῖ ἐπ' αὐτοῖς.** (T.R. *μακροθυμῶν*.) Different explanations are given. 1. Is He not longsuffering towards the elect? 2. Does He not pity them, in spite of their impatience? 3. Does He delay in their case—to strike their enemies? A parallel passage (sometimes supposed to be an interpolation from the text) occurs. *Eccles. xxxv. 17, 18.*

9 ἔξουθενοῦντας. A late Æolic form.

11 σταθεῖς. The attitude of prayer. T.R. inserts πρὸς ἑαυτόν. Om. N.

12 νηστεύω, v. 33. ἀποδεκατεύω, xi. 42.

ὅσα κτῶματι. 'All that I get.'

14 ταπεινωθήσεται. xiv. II.

15-17 *Matt.* xix. 13-15; *Mark* x. 13-16. St. Luke's account here again joins that of the other synoptists.

ἴνα αὐτῶν ἀπῆται. It was a custom among the Jews to bring young children into the synagogue, that they might receive the prayers and blessings of the elders. They were also brought to any Rabbi of special holiness.

18-30 *Matt.* xix. 16-30; *Mark* x. 17-31.

19 τί με λέγεις ἀγαθόν. St. Matthew apparently quotes these words differently, but the MSS. vary.

21 ἐφύλαξα. T.R. ἐφύλαξάμην (less classical).

22 λείπει. Poetical for ἐλλείπει.

25 κάμηλον διὰ τρήματος. 'To make an *elephant* pass through the eye of a needle' was a familiar expression at the time for anything impossible. (Lightfoot.) The theory that there was a gate called 'the needle's eye' has little authority, and the words differ in each account. *τρυπήματος ραφίδος*, *Matt*.; *τρυμαλιᾶς τῆς ραφίδος*, *Mark*. (T.R. *τρυμαλιᾶς ραφίδος* here, as in *Mark*.)

31-34 *Matt.* xx. 17-19; *Mark* x. 32-34.

τελεσθήσεται. Peculiar to Luke.

33 ἀποκτενούσιν. This was the third time our Lord foretold His own death. Cf. ix. 22; *Matt.* xvii. 22.

34 οὐδὲν τούτων συνῆκαν. Peculiar to Luke.

35-43 *Matt.* xx. 29-34; *Mark* x. 46-52.

τυφλός τις. δύο τυφλοί, *Matt.* St. Matthew and St. Mark describe the miracle as He went *out* from Jericho. The city had been rebuilt (*I Kings* xvi. 34), and was now flourishing.

39 ἐπετίμων. v. 15.

43 αἶγον. Poetical.

## CHAPTER XIX.

1-10. Peculiar to Luke.

2 ἦν πλούσιος. xviii. 24. Jericho, from its position, commanded the traffic between the two sides of the Jordan, and there was also a large local trade in balsam.

3 ἀπὸ τοῦ δχλου for the classical διὰ τὸν δχλον.

4 συκομορέαν. A tree with low branches, easy to climb.

4 ἐκείνης, sc. ὁδοῦ.

7 παρὰ ἀμαρτωλῷ. v. 30; xv. 1.

8 ἡμίσεια, NB\*. T.R. ἡμίση (the later Attic form of ἡμίσεα).

8ίδωμι . . . ἀποδίδωμι. It is doubtful whether these words are used in self-justification, or more probably as a vow—"I will give."

εἰ . . . τι. 'If . . . anything,' or 'whatever.'

τετραπλοῦν. *Exod.* xxii. 1.

9 νίδιος Ἀβραάμ. xiii. 16.

10 ἡλθεν γάρ. *Matt.* xviii. 12. This seems to imply that Zacchaeus had been guilty of extortion.

11-27 Cf. *Matt.* xxv. 14-30: The parables are similar, but there is a wide difference in the details.

12 λαβεῖν ἔαντρῳ βασιλείαν. This was actually done by Herod the Great and Archelaus, who went to Rome 'to receive their kingdoms.' Herod Antipas afterwards attempted the same thing without success.

13 δέκα μνᾶς. The sum is much less than in St. Matthew's parable, and it was distributed equally.

14 ἀπέστειλαν πρεσβείαν. (Not in Matthew.) The Jews actually "sent an embassy" to Rome after Archelaus, petitioning against him.

15 γνοῖ. Probably subjunctive, as the optative is not found after *ἴπα* in the New Testament.

16 προσηργάσατο for προσειργάσατο.

17 ἐν ἐλαχίστῳ. xvi. 10.

20 σουδαρίῳ. A Latin word. Cf. viii. 30, λεγίων; x. 35, δηνάριον; xi. 33, μόδιος.

22 οὐδεὶς θτί. The master accepts the character attributed to him by the slave, not that it necessarily is true, but to condemn him "out of his own mouth." 'If I am so hard a man, why did you not act accordingly?'

26 λέγω γὰρ ὑμῖν, T.R., with AD and most MSS. Om. γάρ, NB.

παντὶ τῷ ἔχοντι. xii. 48, note. These words also occur *Matt.* xiii. 12; xxv. 29; *Mark* iv. 25; *Luke* viii. 18.

29 40 *Matt.* xxi. 1-11; *Mark* xi. 1-10; *John* xii. 12-19. The narrative of the Passion begins here.

ἀναβαίνων. The road was a continuous ascent of 3000 feet.

30 κώμην. Bethphage, a suburb of Jerusalem, sometimes considered part of the city itself.

πῶλον. "An ass tied, and a colt with her." *Matt.*

ἔφ' θν οὐδεὶς. Unused animals alone could be employed for sacred purposes. *Numb.* xix. 2; *I Sam.* vi. 7.

34 δέ κύριος. It has been suggested that the owners were secret disciples, but the universal expectation of the advent of the prophet (*Matt.* xxi. 11) is sufficient to account for the readiness with which permission was granted.

37 περὶ πασῶν. *John* xii. 18, 19. At this point of the road the first view is caught of the south-east corner of the city.

38 εὐλογημένος. A fuller account is given by St. Matthew. According to Jewish tradition, Ps. cxviii. 25-28 was chanted antiphonally by the people of Jerusalem to welcome pilgrims on their arrival.

ἐν στρατῷ. Peculiar to Luke.

40 ἐὰν σιωπήσουσιν, NAB. Cf. *Matt.* xviii. 19. T.R. σιωπήσωσιν with E and most MSS.

κράξουσι, N.B. T.R. κεκράξονται with A, &c. (the more classical form). The incident is differently narrated by St. Matthew.

41-44. Peculiar to Luke in this form.

ἰδὼν τὴν πόλιν. The glimpse of the city seen before (v. 37) had been withdrawn behind the intervening ridge of Olivet. After a few moments the path rises again, and the whole city bursts into view. (Stanley, *Sinai and Palestine*.)

42 καὶ γέ. 'Even.' Omitted by many good MSS. (In classic Greek, καὶ . . . γέ.)

45, 46 *Matt.* xxi. 12, 13; *Mark* xi. 15-18. This incident is not mentioned here by St. John, who, however, describes a cleansing of the temple at the commencement of our Lord's ministry. *John* ii. 13-16. St. Mark, who enters into more detail, places this on the next day (Monday).

τοὺς πωλοῦντας. The court of the Gentiles was partly covered with pens of cattle for the sacrifices, also pigeons. (ii. 24.) Wine, oil, salt, and other necessaries for the same purpose were allowed to be sold by the priests, who shared the profits.

46 γέγραπται. *Isaiah* lvi. 7 and *Jer.* vii. 11. The two prophecies are blended.

47, 48 *Mark* xi. 18. The return to Bethany and the cursing of the fig-tree are here omitted.

## CHAPTER XX.

1-8 *Matt.* xxi. 23-27; *Mark* xi. 27-33.

μιᾷ τῶν ἡμερῶν. Probably Tuesday, Nisan 11 (some say Monday). ἵερεῖς. T.R. ἀρχιερεῖς with most of the MSS.

3 λόγον. 'A question.'

6 καταλιθάσει. Not classical.

The parable of the two sons (*Matt.*) is here omitted.

9-19 *Matt.* xxi. 33-46; *Mark* xii. 1-12. See *Isaiah* v. 1-7.

10 δῶσουσιν, NAB. T.R. δῶσων with CD. ἦν is sometimes found with the future indicative in late Greek. Cf. xiv. 10. The rent was paid in produce (*metayer* system).

14 ἀποκτείνωμεν. *John* xi. 53.

17 τὸ γεγραμμένον. Ps. cxviii. 22.

κεφαλὴν γωνίας. The stone that connects the two walls at the top.

18 συνθλασθήσεται. *Isaiah* viii. 14, 15.

λικμήσει. *Dan.* ii. 35.

20-26 *Matt.* xxii. 15-22; *Mark* xii. 13-17.

ἐνκαθέτους. The Pharisees again coalesced with the Herodians. xiii. 31.

αὐτοῦ λόγου. "Of him by his speech."

21 λαμβάνεις πρόσωπον. "Acceptest not the person of any." R.V. βλέπεις εἰς προσώπον. (*Matthew, Mark.*) Cf. *Gal.* ii. 6. Other explanations are, 'thou art too keen-sighted to be deceived by hypocrisy' (*προσώπον*= 'a mask'), or 'art not a partizan.' (Meyer.)

23 τὴν πανουργίαν. The Galileans, who looked upon our Lord as the Messiah-King, would not tolerate an admission that tribute could be paid to a foreign power. *Deut.* xvii. 15. Judas of Galilee (*Acts* v. 37) had taken for his watchword, 'We have no lord nor master but God'; and thousands had died in his insurrection (A.D. 7) for this principle. On the other hand, an open denial would lead to a conflict with the civil power.

24 Καίσαρος. The Emperors had a special coinage struck for Judæa, without a likeness on it, but other coins, stamped with the image of Tiberius, naturally found their way to Jerusalem, especially at the feasts. (Geikie.)

27-40 *Matt.* xxii. 23-33; *Mark* xii. 18-27.

Σαδδουκαῖοι. The Sadducees were the old temple aristocracy—few, but haughty and powerful, unpatriotic and unpopular. They held the chief priestly offices, and hated the democratic Rabbis of the synagogue, rejecting the milder Pharisaic tradition, and upholding the *letter* of the law. They mocked at the Messianic hopes of the Pharisees, and did not believe in a future life, which is not mentioned in the Pentateuch. They rejected the *oral* law of the Jews.

28 Μωϋσῆς ἔγραψεν. *Deut.* xxv. 5. The firstborn son of a leviratical (Lat. levir = brother-in-law) marriage was registered as the son of the deceased brother.

35 τῆς ἀναστάσεως. xiv. 14, note.

36 νιοὶ ἑστιν θεοῦ. *John* xi. 25.

37 ἐπὶ τῆς βάστοι. "In the place concerning the bush." R.V. *Ex.* iii. 6. Our Lord replies from the Pentateuch. Abraham, Isaac, and Jacob, though dead, were living.

41-44 *Matt.* xxii. 41-46; *Mark* xii. 35-37.

ἐν βίβλῳ ψαλμῶν. *Ps.* cx. 1. The psalm was admitted to be Messianic, but the conception of Christ as Son of David, and proceeding from God, found no place in Rabbinical theology.

45-47 *Matt.* xxiii. 1-12; *Mark* xii. 38-40.

ἀσπάσμοις. xi. 43; xiv. 7.

## CHAPTER XXI.

1-4 *Mark* xii. 41-44.

τὸ γαζοφυλάκιον. Under the colonnades which surrounded the court of the women were thirteen trumpet-shaped boxes (shopharoth), where offerings were deposited. In the time of Pompey and Crassus the temple treasury contained in money nearly half a million. (Edersheim.)

2 δύο λεπτά. 'Two perutahs,' the smallest amount that it was lawful to contribute.

5-19 *Matt.* xxiv. 1-14; *Mark* xiii. 1-8.

λίθιοις καλοῖς. The temple was rebuilt with great magnificence by Herod the Great.

6 ταῦτα ἀ θεωρεῖτε. Nominative absolute.

7 ταῦτα ἔσται. This question was asked on the Mount of Olives, and referred to three points—the destruction of Jerusalem, His coming, and the end of the world. (*Matt.*) It is difficult to determine the limits of our Lord's reply.

9 μὴ πτοηθῆτε. The danger was lest the disciples in thus longing for His coming should be misled by impostors, or unduly depressed by political convulsions.

12 παραδίδοντες. *Acts* xxii. 19; xxiv. 10; xxvi. 2; *Matt.* x. 17-22.13 εἰς μαρτύριον. *Mark* xiii. 9.

14 μὴ προμελετᾶν. xii. 11, 12.

16 παραδοθήσεσθε. *Matt.* x. 21, 22.

17 μισούμενοι ὑπὸ πάντων. vi. 22, note.

20-24 *Matt.* xxiv. 15-25; *Mark* xiii. 14-23.

κυκλούμένην . . . 'Ιερουσαλήμ. Cf. *Matt.* xxiv. 15; *Mark* xiii. 14. (It is doubtful whether "the abomination of desolation" refers to the desolation of the Romans, or to the pollution of the temple by the Zealots. *Jos. B. J.* iv. 6, § 3.)

21 φευγέτωσαν. Eusebius relates that the Christians in Judæa—διὰ τινὰ χρησμὸν—fled to Pella at an early period of the siege.

22 τὰ γεγραμμένα. *Isaiah* xxix. 3-4; *Micah* iii. 8-12.

24 πεσοῦνται. More than a million Jews perished during the siege.

καιροὶ ἔθνῶν. Either the time of the Gentile occupation of the Holy Land, or the time of grace to the Gentiles.

25-28 *Matt.* xxiv. 29-31; *Mark* xiii. 24-27. In parallel passages the events are more closely connected (εὐθέως, *Matt.*; ἐν ἐκείναις ταῖς ἡμέραις, *Mark*).

ἐν ἀπορίᾳ ἤχους. "In perplexity for the roaring." R.V.

27 ἐν νεφέλῃ. *Acts* i. 11; *Dan.* vii. 13.29-33 *Matt.* xxiv. 32-35; *Mark* xiii. 28-32.

32 ἡ γενεὰ αὕτη. Explained by Dean Alford as the Jewish *race*, not the existing *generation*. St. Luke omits the statement which follows in St. Mark (of doubtful authority in Matthēw), that the time is not known even to "the Son." Cf. *Acts* i. 7.

34 ἐν κραυτάλῃ. Cf. *Matt.* xxiv. 45-51.

35 ὡς παγίς. *Isaiah* xxiv. 17.

38 ἀρθριζεν. Not classical.

## CHAPTER XXII.

1, 2 *Matt.* xxvi. 1-5; *Mark* xiv. 1, 2.

A paschal supper was to be celebrated on Thursday evening. Our Lord spent the intervening time in retirement.

3-6 *Matt.* xxvi. 14-16; *Mark* xiv. 10, 11.

**Ἰούδαν.** It was Judas who objected to the waste of ointment. (*John* xii. 4.) His ambitious hopes were now entirely ruined by our Lord's repeated references to His impending death.

4 στρατηγοῖς. The captains of the temple. (v. 52.)

5 ἀργύριον. Thirty pieces of silver, the price of a slave. *Exod.* xxi. 32.

7-13 *Matt.* xxvi. 17-19; *Mark* xiv. 12-16.

**τῶν ἀζύμων.** The first day of unleavened bread was the 14th of Nisan, or, as the Jews, according to Josephus, now kept eight days instead of seven, the 13th. The passover was eaten as soon as the 15th commenced; *i.e.* on the evening of the 14th (according to our reckoning). According to the three first gospels, our Lord eat 'the passover' with His disciples; but St. John (xix. 14) places the crucifixion on the 'preparation of the passover,' in which case our Lord's supper must have been eaten on the evening *before* the great passover feast. Now all the four evangelists speak of the morning of the 14th as 'the preparation,' probably not only 'of the sabbath,' as St. Mark says, but also of the great passover feast, in the fuller explanation given by St. John. The 14th of Nisan occurred on a Friday (Salmon's Introduction, p. 266, note) in the year 30; and our Lord seems to have died at the time of the slaying of the paschal lambs, *i.e.* at the end of the 14th, or about 3 p.m., according to Jewish custom. **τὸ πάσχα** (v. 7) may mean, not the passover *proper*, but the first meal of unleavened bread at the beginning of the 14th on the evening before, that being a feast of 'the passover' used in an extended sense.

**10 κεράμιον ὕδατος.** "The drawing of water by the master of the house on the eve of the paschal feast was regarded as a solemn religious act." This man, however, was probably a slave.

**11 τὸ κατάλυμα.** "The guest-chamber" (probably belonging to St. Mark's father.—Edersheim). The inhabitants of Jerusalem were accustomed to lend guest-chambers to strangers who came to the feast, receiving the skin of the lamb and the cooking utensils as a payment. (There is no mention of the *lamb* at our Lord's supper.)

12 ἀνάγαιον. Attic ἀνώγεων.

14-38 *Matt. xxvi. 20-29; Mark xiv. 17-25.*

ἡ ὥρα. ὥψιας δὲ γενομένης. (*Matt., Mark.*)

ἀνέπεσεν. The old custom of eating the passover standing (*Exod. xii. 11*) had been given up.

15-18. Peculiar to Luke. It is considered by some that our Lord here celebrated (and at the same time solemnly abrogated) the passover. In *vv. 19, 20* He instituted the Lord's supper.

16 ἐν τῇ βασιλείᾳ. *v. 30; xiv. 15.*

17 ποτήριον. The ordinary ceremony was as follows: 1. The first cup and the thanksgiving. 2. *Hand-washing* by the head of the company. (Cf. *John xiii. 3-11.*) 3. Bitter herbs, the sauce, and unleavened bread. 4. Second cup and explanation of ceremony. 5. Singing of first part of the *Hallel*. (*Ps. cxiii. cxiv.*) 6. The lamb. 7. The third cup. 8. The fourth cup. 9. The second part of the *Hallel*. (*Ps. cxv.-cxviii.*)

19 τὸ ὑπέρ . . . ἀνάμνησιν. Peculiar to Luke. Cf. 1 *Cor. xi. 24;* *John vi. 51-58.*

20 τὸ . . . ἐκχυννόμενον. “*Even that which is poured out.*” R.V. T.R. ἐκχυνθόμενον with most MSS.

21 τοῦ παραδίδοντος. This announcement comes earlier in the parallel accounts. Cf. *John xiii. 21-30.*

24 φιλονεικίᾳ. Peculiar to Luke. *ix. 46*, note.

25 εὐεργέται; e.g. Ptolemy “*Euergetes.*”

27 ὡς ὁ διακονῶν. *John xiii. 3.*

30 τὰς δώδεκα φυλὰς. *Matt. xix. 28.*

31 T.R. inserts at beginning *εἰπε δὲ ὁ κύρος* with ΚΑΔ and most MSS. Om. B.

ἥμας. *All.* Contrast *περὶ σοῦ.*

τοῦ σωτιάσαι. *Amos ix. 9.*

33, 34. A similar incident (with different wording) is placed later. *Matt. xxvi. 33-35; Mark xiv. 29-31.* Cf. also *John xiii. 38.*

οὐ φωνήσει. *δἰς, Mark.* The hours between midnight and 3 a.m. were called ἀλεκτοροφωνία (the other watches were ὥψη, μεσονύκτιον, πρωΐ).

35-38. Peculiar to Luke.

δτε ἀπέστειλα. *ix. 3.*

37 τὸ γεγραμμένον. *Isaiah liii. 12.*

38 ἴκανόν ἐστι. “It is enough.” The words seem to have been said partly in sad irony, partly to close the subject. The swords may have been procured for protection on the journey to Jerusalem.

39-46 *Matt. xxvi. 36-46; Mark xiv. 32-42.*

κατὰ τὸ θόος. *John xviii. 2.* It was unlawful to leave the house until after midnight on the night of the Passover. *Exod. xii. 22.*

40. The accounts are slightly varied.

41 θεὶς τὰ γόνατα. ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ. (*Matt.*)

42 παρενέγκατι, Ν. παρενεγκεῖν, A, T.R. παρένεγκε, BD.

43, 44. Peculiar to Luke. Omitted by AB against the vast majority of MSS.

45. St. Matthew and St. Mark mention repeated visits to the disciples.

47 53 *Matt.* xxvi. 47-56; *Mark* xiv. 43-50; *John* xviii. 3-11.

φιλήσατε αὐτόν. The sign agreed on. (*Matt.* *Mark.*) St. John adds other details.

50 εἰς τις ἐξ αὐτῶν. Peter. (*John.*)

τὸν θοῦλον. His name was Malchus. (*John.*)

51 ἔπειτα. It is doubtful whether this was said to the disciples or to His captors.

52 ἀρχιερεῖς. Those who had held the office of high priest, and perhaps the presidents of the twenty-four courses (1 *Chron.* xxiv.) were called "chief priests." The name is given also by Josephus to members of the great priestly families. ("Of the kindred of the high priest," *Acts* iv. 6.)

στρατηγούς τοῦ ἱεροῦ. v. 4. The superintendents of the guard of priests and Levites who kept watch at night in the Temple. 2 *Kings* xii. 9.

54-65 *Matt.* xxvi. 57-75; *Mark* xiv. 53-72; *John* xviii. 15-27.

τοῦ ἀρχιερέως. Our Lord was taken first to Annas (*John*), father-in-law of Caiaphas, who had himself been high priest. iii. 2, note.

οἱ δὲ Πέτρος. St. John says Peter followed with another disciple (probably John himself). The other disciples all fled. St. Mark mentions a special incident on the way.

55 τῆς αὐλῆς. A central court open to the sky.

56 παιδίσκη τις. "The damsel that kept the door." (*John.*) The accounts here, though agreeing in the main, all differ in detail, as if written independently of one another.

58 ἔπειρος. ἀλλη. (*Matt.*) ἡ παιδίσκη. (*Mark.*)

59 ἀλλος τις. Cf. *John* xviii. 26.

Γαλιλαῖος ἐστιν. The Galilæan dialect was marked by an improper pronunciation of gutturals.

61 ἐνέβλεψεν. Peculiar to Luke. It is difficult to understand how Peter in the court 'beneath' (*Mark*) can have been seen by our Lord, unless the audience-chamber, as sometimes happens, was open in front. There is nothing to make us suppose that He was being led across the court at the time. It has been suggested that the examination was held in the gallery that ran round the court.

66-71 *Matt. xxvii. 1, 2; Mark xv. 1.*

ὡς ἐγένετο ἡμέρα. The three synoptists agree that this council was held in the morning, but Matthew and Mark place the questions of the high priest, and our Lord's replies, in the examination held at the house of Caiaphas the night before the dawn. The high priest conducted the examination, and a meeting of the Sanhedrin was held to make a formal decision.

**συνήθη.** This meeting also was irregular if held at the house of Caiaphas. (*John xviii. 28.*) Also no process might take place on the eve of a festival.

68 οὐ μὴ ἀποκριθῆτε. xx. 1-8.

Luke omits all reference to the remorse and death of Judas. *Matt. xxvii. 3-10.*

### CHAPTER XXIII.

1-25 *Matt. xxvii. 1-26; Mark xv. 1-15; John xviii. 28-xix. 16.*

**ἥγανον αὐτόν.** They did not enter the palace for fear of defilement. (*John.*)

**Πειλᾶτον.** Pilate was procurator of Judæa, appointed by Tiberius A.D. 25. He had nearly driven the Jews to insurrection by removing his standards from Cæsarea to Jerusalem, and by his cruelty and disregard of their feelings. Finally he was recalled to Rome, and put himself to death.

**2 φόρους διδόναι.** This was untrue. xx. 20-26. St. Luke's account diverges widely from the first two gospels. St. John records quite different matter.

3 σὺ λέγεις. St. John gives this in greater detail.

6-12. Peculiar to Luke.

(Luke often shows special acquaintance with matters concerning Herod. viii. 3; ix. 7-9; xxiv. 10.)

8 θέλων ιδεῖν. ix. 9.

11 ἐσθῆτα λαμπράν. By some supposed to be the *purple* garment used afterwards by Pilate's soldiers. *John xix. 2.* According to others it was *white*.

12 ἐν ἔχθρᾳ. The cause of this enmity is not known.

14 κατηγορεῖτε κατ' αὐτοῦ. Rare in classical Greek.

15. The reading of NB is ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν.

17 ἀνάγκην δὲ εἶχεν ἀπολένειν αὐτοῖς κατὰ ἔορτὴν ἔνα, Ν. Om. AB.

19 διὰ στάσιν τινὰ. Probably the insurrection put down cruelly by Herod. xiii. 1.

20 θέλων ἀπολῦσσαι. Pilate's repeated efforts to save the victim are specially mentioned by St. John.

25 The scourging of Jesus and the subsequent mockery of Pilate's soldiers are omitted by St. Luke. See, however, *vv. 16, 22*.

26-32 *Matt. xxvii. 27-31; Mark xv. 21-23; John xix. 16, 17.*

τὸν σταυρὸν φέρειν. Our Lord carried His own cross at first according to custom. (*John.*)

28 θυγατέρες Ἱερουσαλήμ. These were therefore different from the women mentioned, *v. 55.*

30 τοῖς δρεστιν. *Hosea x. 8.*

πέσατε. *ii. 16, note.*

31 εἰ ἐν τῷ ὑγρῷ. The meaning of this proverb, as used here, is this: If an innocent and peaceful man is treated thus, what will be the fate of the leading Jews when, guilty before God, they rebel against the Romans.

33-43 *Matt. xxvii. 38-44; Mark xv. 27-32; John xix. 17-24.*

**Κραυλόν.** *Hebrew, Golgotha; Latin, Calvaria.* Perhaps so called from its shape and appearance; but the place cannot be identified with certainty. (There is no scriptural authority for the name *Mount Calvary.*)

34 The words ὁ δὲ . . . ποιοῦσι are omitted by BD and Κ\*\*, but appear in AC, all other uncials, all cursives but three, all but all versions, and more than forty patristic authors. Their genuineness is strongly supported by the words of St. Peter (*Acts iii. 17*) and of St. Paul (*1 Cor. ii. 8*).

35 T.R. after ἀρχοντες ins. σὺν αὐτοῖς. Om. ΚBCD.

36, 37. Peculiar to Luke.

δξος. Sour wine, the ordinary drink of the soldiers.

38 ΑΝ\* ins. γράμμασιν Ἐλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἐβραϊκοῖς. Om. BC<sup>1</sup>.

δ βασιλεύς. The wording of the inscription differs in all four accounts. *viii. 25, note.*

39 T.R. εἰ for οὐχί. *vv. 39-43* are peculiar to Luke.

43 ἐν τῷ παραδείσῳ. Not the heavenly paradise (*2 Cor. xii. 4*), but the place of departed spirits, called also "Abraham's bosom." *xvi. 22, note.*

44-49 *Matt. xxvii. 45-50; Mark xv. 33-37; John xix. 28-30.*

ώρα ἔκτη. Noon. (This apparently conflicts with *John xix. 14*, where the Roman civil reckoning is supposed to be used, unless there is an error in the text. Cf. also *John iv. 6.*)

45 τοῦ ἥλιου ἐκλιποντος, ΚBC. T.R. καὶ ἔσκετισθη ὁ ἥλιος. This cannot have been an eclipse, as the moon was full.

ἔσχισθη τὸ καταπέτασμα. This is mentioned *after* our Lord's death by Matthew and Mark.

46 πάτερ. *Ps. xxxi. 5.* Peculiar to Luke, who omits the cry, ιλει, ιλει.

47 δίκαιος ἦν. θεοῦ υἱος, *Matt., Mark.*

49 καὶ γυναῖκες. *John xix. 25-27.*

49 St. Luke omits the breaking of the malefactor's legs and piercing of our Lord's side. *John* xix. 31-37.

50-54 *Matt.* xxvii. 57-61; *Mark* xv. 42-47; *John* xix. 38-42.

51 προσεδέχετο. T.R. adds καὶ αὐτός.

53 ἔθηκεν. *Deut.* xxi. 23. Nicodemus also assisted at our Lord's burial. (*John*.)

λαξευτῷ. Not classical.

54 παρασκευῆς. xxii. 7, note.

ἐπέφωσκεν. Not classical. Lit. "dawned." The word is used, though the Sabbath began in the evening.

55 γυναικες. "Mary Magdalene and Mary the mother of Joses." *Mark*.

## CHAPTER XXIV.

1-12 *Matt.* xxviii. 1-10; *Mark* xvi. 1-8; *John* xx. 1-18.

There is considerable variety in the accounts. St. John mentions Mary Magdalene alone, St. Matthew also "the other Mary"; St. Mark adds Salome; St. Luke, "Joanna . . . and the other women with them." They may have gone in different groups.

ἀ ήτοίμασταν. These were prepared either before the sabbath (xxiii. 56), or "when the sabbath was past." (*Mark*.)

4 ἄνδρες δύο. ἀγγελος γὰρ κυρίου, *Matthew*, who alone mentions the earthquake.

6 ὡς ἐλάλησεν. ix. 22. *Matt.* xvii. 22.

9 ἀπήγγειλαν πάντα. οὐδενὶ οὐδὲν εἶπον. *Mark*.

10 Ἰωάννα. viii. 3.

(αἱ inserted by T.R. after αὐταῖς is not without some authority.)

12 ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὅθυνα [κείμενα μόνα] καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός. Om. D. The incident is told in detail by John.

13-35. Peculiar to Luke; alluded to *Mark* xvi. 12, 13.

16 τοῦ μὴ ἐπιγνῶναι. "He was manifested in another form." *Mark*. Cf. *John* xx. 15; xxi. 4.

17 περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. T.R. περιπατοῦντες, καὶ ἐστάθησαν σκυθρωποί;

18 σὺ μόνος. "Dost thou sojourn alone?" R.V. i.e. "Are you the only sojourner in Jerusalem that is ignorant of these things?" They assume that the circumstances are known to everybody else.

19 ἀνὴρ προφήτης. ix. 18.

21 ἡλπίζομεν. ἐλπίζομεν, Ν.

24 τινές. Not only Peter. v. 12.

27 δι-ερμήνευσεν. Note absence of augment. Cf. xiii. 13.

30 κλάσας. ix. 16; xxii. 19.

31 ἀφαντος. Poetical.

34 ὁφθη Σίμωνι. i Cor. xv. 5.

36-43 *Mark* xvi. 14-18; *John* xx. 19-29.

St. John describes *two* appearances, at intervals of eight days. (*Mark* xvi. 9-20 is omitted by the two oldest Greek MSS., but there is strong evidence in its favour.)

36 T.R. adds καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. Om. D.

37 πνεῦμα θεωρεῖν. *Matt.* xiv. 26.

40 καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. Om. D.

42 T.R. adds καὶ ἀπὸ μελισσῶν κηρίου, with a large majority of MSS. Om. ΝΑΒΔ.

43 ἔφαγεν. *Acts* x. 41.

44-49. "Apparently a summary of many things said during the last forty days before the Ascension." (Alford.)

οὗτοι οἱ λόγοι. This is the *meaning* of the words.

46 T.R. after γέγραπται ins. καὶ οὕτως ἔδει.

47 εἰς πάντα τὰ Ἐθνη. *Acts* i. 8.

49 τὴν ἐπαγγελίαν. *Acts* i. 5, 8.

καθίσατε ἐν τῇ πόλει. These words cannot have been said on the occasion referred to *v.* 36, or they would not have gone away to Galilee. *Matt.* xxviii. 16.

50-53 *Mark* xvi. 19; *Acts* i. 9-11. Our Lord's Ascension is not described by Matthew or John (but referred to *John* iii. 13).

Ἐως πρὸς Βηθανίαν. *Acts* i. 12. (Comp. *Mark* xi. 11 with *Luke* xxi. 37.)

51 T.R. adds καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Om. Ν<sup>τ</sup>Δ.

## VOCABULARY

Ααρών, *m.* Aaron.

Ααβέλ, *m.* Abel, second son of Adam.

Ααβιά, *m.* Abijah, son of Rehoboam.

Ααβιληνή, *f.* Abilene (a district north of Palestine).

Ααβραάμ, *m.* Abraham.

\*άαβυσσος, -ου, *f.* abyss (άαβυσσος, *adj.* bottomless).

\*άαγαθοποιέω, -ήσω, do good.

άαγαθός, -ή, -όν, *adj.* good.

\*άαγαλλιάσις, -εως, *f.* joy, gladness.

\*άαγαλλιάώ (late form of άαγάλλομαι), rejoice exceedingly.

άαγανακτέω, -ήσω, be displeased, be filled with indignation.

άαγαπάώ, -ήσω, love.

άαγάπη, -ής, *f.* love.

άαγαπητός, -ή, -όν, *adj.* beloved.

άαγγελος, -ου, *m.* (άαγγέλω) messenger, \*angel.

\*άαγέλη, -ης, *f.* (άγω) herd.

\*άαγιάζω, -σω (late form of άαγίζω), hallow, make holy.

άαγιος, -α, -ον, *adj.* holy, as *subst.* saint.

άαγκάλη, -ης, *f.* arm.

άαγνοέω, -ήσω, not know, not understand.

άαγορά, -ᾶς, *f.* (άγείρω), market place.

άαγοράζω, -άσω, buy.

άαγρα, -ας, *f.* catching, draught of fishes.

\*άαγραυλέω, -ήσω (άαγρός-αύλη), abide in the fields, live out of doors.

άαγρός, -οῦ, *m.* field.

άαγρυπνέω, -ήσω, watch (άαγρ-ύπνος, lit. seek sleep, be sleepless).

άαγω, άξω, lead, bring. άαγωμεν, let us go.

άαγωντά, -ας, *f.* contest, agony.

άαγωντζομαι, -ιοῦμαι, contend, strive.

Άαδάμ, *m.* Adam.

Άαδδεί, Addi.

\* Forms and meanings thus marked are not in common use in classical Greek prose.

ἀδελφή, -ῆς, *f.* sister.

ἀδελφός, -οῦ, *m.* brother, fellow Jew, fellow (vi. 41, xvii. 3, xxii. 32).

ἀδηλός, -ον, uncertain, not apparent.

ἀδητος, -ον, *m.* Hades. (Chap. x. 15; the place of departed spirits, *Acts* ii. 27; of torment, xvi. 23; coupled with *death*, *Rev.* xx. 13, 14. Confused in A. V. with *γέεννα*, *q. v.*)

ἀ-δικέω, -ήσω, do wrong to, injure.

ἀ-δικία, -ας, *f.* injustice, iniquity.

ἀ-δικος, -ον, *adj.* unjust.

Ἀδμείν, Admin, ancestor of Joseph.

ἀ-δυνατέω, -ήσω, be unable, \*be impossible.

ἀ-δύνατος, -ον, *adj.* impossible.

ἀετός, -οῦ, *m.* eagle.

ἀ-ξύμος, -ον, *adj.* unleavened; as *subst.* τὰ ἀξύμα, the feast of unleavened bread.

ἀ-θετέω, -ήσω (ἀ-θετος, ἀ-τιθημι), set aside, reject.

αἷμα, -ατος, *n.* blood.

αἰνέω, -έσω, praise.

αῖνος, -ον, *f.* praise.

αἴρω, ἀρω, take up, raise, take, take away.

αἰσθάνομαι, αἰσθήσομαι, perceive; understand.

αἰσχύνη, -ης, *f.* shame.

αἰσχύνομαι, -οῦμαι, be ashamed.

αἰτέω, -ήσω, ask.

αἰτημα, -ατος, *n.* petition, request.

αἰτία, -ας, *f.* cause, case, accusation.

αἰτιον, -ον, *n.* = αἰτία, cause; fault, crime.

αἱφνίδιος, -ον, *adj.* unforeseen.

αἱχμαλωτίω, -ίσω, lead captive, take prisoner.

αἱχμάλωτος, -ον, *m.* captive.

αἰών, ὥνος, *m.* age, world, life, eternity.

αἰώνιος, -ον, *adj.* eternal, 'lasting through an epoch' (x. 25, xvi. 9).

ἀ-κάθαρτος, -ον, *adj.* unclean.

ἀκανθα, -ης, *f.* thorn.

\*ἀ-καταστασία, -ας, *f.* (καθίστημι), a state of disorder, tumult.

ἀκοή, -ῆς, *f.* hearing.

ἀκολουθέω, -ήσω, follow.

ἀκούω, -ούσομαι, hear, hear of.

ἀκριβῶς, *adv.* carefully.

ἀκρον, -ον, *n.* extremity, end.

ἀλάβαστρον, -ον, *n.* a box of alabaster (resembling marble).

ἀλας, -ατος, *n.* (ἀλα, Tisch.), salt (often in late prose and in the proverb ἀλασιν ὑει).

ἀλέιφω, -ψω, anoint.

ἀλέκτωρ, -ορος, *m.* cock.

ἀλευρον, -ου, *n.* fine flour, meal.

ἀλήθεια, -ας, *f.* truth.

ἀληθινός, -ή, -όν, *adj.* true.

ἀλήθω, -ήσω, grind (late form of ἀλέω).

ἀληθῶς, *adv.* truly.

ἀλεεύς, -έως, *m.* (ἀλε) fisher (for ἀλιεύς).

ἀλλά, *conj.* but, except. ἀλλ' ἡ, but rather.

ἀλλήλους, -ας, -α, *pron.* one another.

ἀλλογενής, -ές, *adj.* of another race, stranger.

ἄλλος, -η, -ο, other, another.

ἄλλότριοι, -ων, *m.* strangers.

ἄλλότριος, -α, -ον, *adj.* belonging to another.

ἄλυσις, -εως, *f.* (λύω) chain.

Ἄλφαῖος, -ου, *m.* Alphæus, father of James-the-Little, husband of Mary the sister of the Virgin; also called Clopas.

ἄλων, -ωνος, *f.* threshing-floor.

ἀλώπηξ, -εκος, *f.* fox.

ἀμαρτάνω, -ήσω, ἡμάρτησα, 2nd aor. ἡμαρτον, sin.

ἀμαρτία, -ας, *f.* sin.

ἀμαρτωλός, -οῦ, *m.* sinner.

ἀ-μέμπτος, -ον, *adj.* blameless.

ἀμήν, Hebrew *adv.* verily, of a truth, amen.

Ἄμιναδάβ, *m.* Aminadab, son of Aram.

ἄμπελος, -ου, *f.* vine.

ἄμπελουργός, -οῦ, *m.* vine-dresser.

ἄμπελών, -ῶνος, *m.* vineyard.

\*ἄμφι-έζω, later form of ἀμφι-έννυμι.

ἄμφι-έννυμι, -έσω, clothe.

ἄμφότερος, -α, -ον, both.

Ἄμως, *m.* Amos.

ἄν=έάν.

ἄν, *conditional particle.* 1. With verbs. ἄν μετενόησαν, would have repented. 2. With relative pronouns, etc. ὃς ἄν, whoever.

ἄνα, *prep.* through. κλιστας ἄνα πεντήκοντα, companies at the rate of fifty in each; ἄνα δύο χιτῶνας, two coats apiece.

ἄνα-βαίνω, -βήσομαι, go up, come up.

ἄνα-βλέπω, -ψω, look up.

\*ἀνά-βλεψις, -εως, *f.* recovering of sight.

ἀνα-βοάω, -ήσομαι, cry aloud.

ἀνάγαιον, -ίον, *n.* (=ἀνώγεων) upper room.

ἀνα-γινώσκω, -γνώσομαι, read, know. (Attic ἀνα-γιγνώσκω.)

ἀναγκάζω, -άσω; compel.

ἀνάγκη, -ης, *f.* necessity.

ἀν-άγω, -ξω, bring up, lead up. *Mid.* and *pass.* put out to sea, launch forth.

ἀνα-δείκνυμι, -ξω, mark out, appoint, proclaim any one as elected to an office.

ἀνά-δειξις, -εως, *f.* showing, manifestation.

\*ἀνα-ζάω, -ήσω, live again.

ἀνα-ζητέω, -ήσω, seek for.

ἀνά-θημα, -ατος, *n.* offering.

\*ἀν-αἰδῆ (Attic ἀν-αἰδεῖα, -ας, *f.* (αἰδέομαι) importunity, shamelessness.

ἀν-αιρέω, -ήσω, 2nd aor. ἀνεῖλον, take up, slay.

ἀνα-καθίζω, -ίσω, *intr.* sit up.

ἀνα-κάμπτω, -ψω (bend back), return, turn back.

ἀνά-κειμαι, -σομαι, recline at table, sit at meat.

ἀνα-κλίνω, -ώ, lay down; cause to recline *at table.* *Pass.* recline, sit down.

ἀνα-κράζω, -ξω, cry aloud.

ἀνα-κρίνω, -ώ, examine (of a judge).

ἀνα-κύπτω, -ψω, lift oneself up, look up.

ἀνά-λημψις, -εως, *f.* taking up, receiving up. (Attic ἀνά-ληψις. λαμβάνω.)

ἀν-αλίσκω, ἀνα-λώσω, consume.

ἀνα-λύω, -σω (unloose), *intr.* depart, return.

ἀνά-μνησις, -εως, *f.* remembrance.

ἀνάπαυσις, -εως, *f.* rest.

ἀναπαύω, -σω, give rest; *mid.* take rest.

ἀνα-πέμπω, -ψω, send back, send.

ἀνά-πεσε, 2nd aor. *imperat.* of ἀνα-πίπτω.

ἀνά-πηρος, -ον, *adj.* maimed.

ἀνα-πίπτω, -πεσοῦμαι (fall back), recline, sit down.

ἀν-άπτω, -ψω, kindle.

ἀνα-πτύσσω, -ξω, unfold, open.

ἀνα-σείω, -σω (shake), stir up.

ἀνα-σπάω, -άσω, draw up, pull out.

ἀνα-στάσις, -εως, *f.* rising up, resurrection.

ἀνα-τάσσομαι, -ξομαι, draw up.

ἀνα-τέλλω, -τελώ, rise, make to rise.

ἀνατολή, -ῆς, *f.* rising, east (*gen.* in *pl.*).

ἀνα-φαίνομαι, -φανοῦμαι, appear.

ἀνα-φέρω, ἀνοίσω, take up.

ἀνα-φωνέω, -ήσω, cry out, lift up the voice.

Ἄνδρεας, -ου, *m.* Andrew, brother of Simon Peter.

ἀνέβην, 2nd *aor.* of ἀναβαίνω.

ἀνέγνων, 2nd *aor.* of ἀναγνώσκω.

ἀνεῦλον, 2nd *aor.* of ἀναιρέω.

\*ἀν-έκ-λειπτος, -ον, *adj.* unfailing, that waxes not old.

ἀν-εκτός, -όν, *adj.* durable, tolerable.

ἀνεμός, -ου, *m.* wind.

\*ἀν-ένδεκτος, -ον, *adj.* impossible.

ἀν-ευρίσκω, -ήσω, find.

\*ἀν-εῦρα = ἀν-εῦρον, 2nd *aor.* of ἀνευρίσκω.

ἀν-έχομαι, -έξομαι, endure, 'suffer.

ἀνεώχθην, 1st *aor. pass.* of ἀνοίγω.

ἀνήρ, -δρός, *m.* man, husband.

ἀνθέξομαι, *fut.* of ἀντέχομαι.

ἀνθίστημι, ἀντι-στήσω, resist.

ἀνθολογέομαι, confess, \*give thanks.

ἀνθρωπός, -ου, *m.* man.

ἀν-ίστημι, ἀνα-στῆσω, *trans.* raise up, *intrans.* rise up.

"Ἀννα, *f.* Anna, a prophetess.

"Ἀννας, *m.* Annas, a high priest.

ἀνόητος, -ον, *adj.* foolish.

ἀνοια, -ας, *f.* madness, foolishness.

ἀν-οίγω, -οίξω, open.

ἀνομος, -ον, *adj.* wicked, lawless.

ἀν-օρθόω (*όρθος*), 1st *aor. pass.* ἀνωρθώθην, make straight.

ἀντ-απο-δίδωμι, -δώσω, recompense.

\*ἀντ-από-δομα, -τος, *n.* a recompense.

\*ἀντ-απο-κρίνομαι, -κρινοῦμαι, answer again.

ἀντεῖπον, 2nd *aor.* (with no *pres.* in use), gainsay.

ἀντ-έχομαι, ἀνθέξομαι, hold to, cleave to.

ἀντί, *prep.* against, instead of. ἀνθ' ὅν, because.

ἀντι-βάλλω, -βαλώ, exchange (of words), have communications.

ἀντι-δικος, -ου, *m.* adversary, opponent in a suit.

ἀντι-καλέω, invite in return, bid again.

ἀντι-κειμαι, -είσομαι, be placed opposite. ὁ ἀντι-κείμενος, an adversary.

ἀντι-λαμβάνομαι, -λήμψομαι for -λήψημαι, take part with, help (with *gen.*).

ἀντι-λέγω, -ξω, speak against.

ἀντι-μετρέω, -ήσω, measure again or in return.

ἀντι-παρ-έρχομαι, -ελεύσομαι, 2nd aor. -ῆλθον, pass by on the other side.

ἀντι-πέραν = ἀντι-πέρας, *adv.* over against, on the other side (with *gen.*).

ἀν-υδρος, -ον, *adj.* waterless, dry.

ἀνώγεον, -ου, *n.* = ἀνώγεων or ἀνάγαιον, upper room. (ἄνω, γαῖα, above the ground.)

ἀνωθεν, *adv.* (from) above. ἀπὸ ἀνωθεν, from the top (redundant).

ἀνώτερον, *adv. compar.* of ἄνω, higher.

ἀξίνη, -ης (i), *f.* axe.

ἀξιος, -α, -ον, *adj.* worthy.

ἀξιόω, -ώσω, think worthy.

ἀπ-αγγέλλω, -ελῶ, announce, bring word.

ἀπ-άγω, -ξω, lead, lead away.

ἀπ-αιρομαι, -αροῦμαι, *aor.* -ῆρθην, be taken away.

ἀπ-αιτέω, -ήσω, ask again, require.

ἀπ-αλλάσσω, -ξω, set free, release; *pass.* be released, be quit of.

ἀπ-αντάω, -ήσω, meet.

ἀπ-αρνέομαι, -ήσομαι, deny.

\*ἀπαρτισμός, -οῦ, *m.* completion.

ἀπας, -πασα, -παν, *adj.* all.

ἀπ-έθανον, 2nd aor. of ἀποθνήσκω.

ἀπειθής, -ές, *adj.* disobedient.

ἀπ-ελθεῖν, 2nd aor. *infin.* of ἀπέρχομαι.

\*ἀπ-ελπίζω, -ισω, despair (hope to receive, L. & S.).

ἀπ-ενεχθῆναι, 1st aor. *pass.* *infin.* ἀποφέρω.

ἀπ-έρχομαι, -ελεύσομαι, go away, go.

ἀπ-έχω, ἀφέξω and ἀπο-σχήσω, receive, have in full, be far from.

ἀπ-ηλλάχθαι, *perf. pass.* *infin.* ἀπαλλάσσω.

ἀπιστέω, -ήσω, disbelieve.

ἀ-πιστος, -ον, *adj.* faithless.

ἀ-πλοῦς, -ῆ, -οῦν, *adj.* single, clear.

ἀπό, *prep.* from, of, because of. ἀπὸ τοῦ νῦν, henceforth.

ἀπο-βαίνω, -βήσομαι, go out, turn out, happen. 2nd aor. ἀπέβην.

ἀπο-γράφω, -ψω, register, enrol.

ἀπο-γραφή, -ῆς, *f.* enrolment = Roman *census*.

\*ἀπο-δεκατώ, give tithes.

ἀπο-δέχομαι, -ξομαι, welcome.

ἀπο-δημέω, -ήσω, go away.

ἀπο-δίδωμι, -δώσω, give back, give up, pay, recompense.

ἀπο-δοκιμάζω, -άσω, reject.

ἀποθήκη, -ης, *f.* (τίθημι) barn.

ἀποθλίβω, -ψω, press (lit. squeeze out).

ἀποθνήσκω, -θνοῦμαι, die, be killed; 2nd aor. ἀπέθανον, be dead.

ἀποκαθίστημι, restore. (\*ἀπεκατεστάθη, vi. 10.)

ἀποκαλύπτω, -ψω, reveal.

ἀποκάλυψις, -εως, f. \*revelation, unveiling.

ἀποκειμαι, -κείσθομαι, be laid up.

ἀποκεφαλίζω, -ιῶ, behead.

ἀποκλειω, -εῖσθω, shut.

ἀποκρίνομαι, -οῦμαι, answer.

ἀποκρίσις, -εως, f. question.

ἀποκρύπτω, -ψω, conceal.

ἀποκρυφος, -ον, adj. hidden.

ἀποκτείνω, -κτενῶ, kill, slay (ἀποκτανθῆναι; 1st aor. *infin. pass.* instead of ἀποθανεῖν).

ἀποκτένω, later form of ἀποκτείνω.

\*ἀποκυλίω (i), roll away.

ἀπολαμβάνω, -λήψομαι for -λήψημαι, 2nd aor. ἔλαβον, receive.

ἀπολείχω, -ξω, lick.

ἀποδλλυμι, -ολέσω, -ολῶ, kill, lose; *mid.* perish.

ἀπολογέομαι, -ήσομαι, defend oneself, answer.

ἀπολύτρωσις, -εως, f. redemption, ransoming.

ἀπολύω, -σω, release, put away, send away.

ἀπομάσσω, -ξω, wipe off.

ἀποπλύνω, -ῶ, wash.

ἀποπνίγω, -ξω, choke.

ἀπορέω, -ήσω, be perplexed (*ἀπόπορος*).

ἀπορία, -ας, f. distress.

ἀποσπάω, -σπάσω, draw; *pass.* be parted.

ἀποστέλλω, -στελῶ, -έσταλκα, send forth.

ἀπόστολος, -ον, m. (ἀποστέλλω) \*apostle.

ἀποστοματίζω, -σω, \*provoke to speak, \*catechise (*στομα*).

ἀποστρέφω, -ψω, turn away, return, put back.

ἀποτάσσομαι, -ξομαι, \*bid farewell, \*renounce.

ἀποτελέω, -έσω, perfect. *Ιάσεις*, perform cures.

ἀποτινάσσω, -ξω, shake off.

ἀποφέρω, ἀποσω, 1st aor. *pass.* -ηνέχθην, carry away.

ἀποχωρέω, -ήσω, go away, depart.

ἀποψύχω, -ξω, faint, expire.

ἀπτομαι, -ψομαι, touch.

ἀπτω, -ψω, light.

ἄρα, then.

ἀρ ( = Latin *num* ), *interrog. particle*, stronger form of ἀρα.

\*Ἀράμ, *m.* Aram, son of Esrom.

ἀργύριον, -ου, *n.* piece of silver, money.

ἀρθήσομαι, *fut. pass.* of αἴρω.

ἀριθμέω, -ήσω, *n.* number.

ἀριθμός, -οῦ, *m.* number.

\*Ἀριμαθαία, -ας, *f.* Arimathæa, a city of Judæa, generally identified with Ramathaim Zophim, the birthplace of Samuel.

ἀριστάω, -ήσω, *dine, breakfast.*

ἀριστερός, -ά, -όν, *adj. left.* ἡ ἀριστερά, the left hand ; ἐξ ἀριστερῶν, on the left.

ἀριστον, -ου, *n.* dinner.

ἀρκέω, -έσω, *be sufficient ; pass. be content with.*

ἀρνέομαι, -ήσομαι, *deny.*

\*ἀροτριάω, -άσω (= ἀρβω), *plough.*

ἀροτρον, -ου, *n.* plough.

ἀρπαγή, -ῆς, *f.* plundering, extortion.

ἀρπαξ, -αγος, *adj.* (ἀρπάζω) ravening, rapacious ; as *subst.* extortioner.

ἀρνός, *m. f.* lamb. (*Gen.* without *nom.* in use, ἀμνός being used instead.)

ἀρσην, -εν, *adj.* male.

ἀρτος, -ου, *m.* bread.

\*ἀρτύω, -έσω, *prepare, season.*

\*Ἀρφαξάδ, *m.* Arphaxad, son of Shem.

ἀρχαιος, -α, -ου, *adj. ancient.* οἱ ἀρχαιοι, men of old.

ἀρχή, -ῆς, *f.* beginning.

ἀρχ-ιερεύς, -έως, *m.* high priest ; *plur.* the chief priests. xxii. 52, note.

\*ἀρχι-συνάγωγος, -ου, *m.* ruler of the synagogue.

\*ἀρχιτελώνης, -ου, *m.* chief publican, chief collector of tolls. Chap. xix. 2, note.

ἀρχομαι, -ξομαι, *begin.*

ἀρχων, -οντος, *m.* ruler, chief.

ἀρωμα, -ατος, *n.* sweet herb, spice.

\*Ἀσήρ, *m.* Aser.

ἀ-σβεστος, -ον, *adj.* unquenchable.

ἀσθένεια, -ειας, *f.* weakness, infirmity.

ἀσθενώ, -ήσω, *be sick.*

ἀσθενής, -ές, *adj.* weak, sick.

ἀσκός, -οῦ, *m.* wine-skin.

ἀσπάζομαι, -άσομαι, *greet, salute.*

ἀσπασμός, -οῦ, *m.* salutation, greeting.

\*ἀστάριον, -ου, *n.* (Lat. assarius) a small copper coin, farthing.

ἀστραπή, -ῆς, *f.* lightning.

ἀστράπτω, -ψω, lighting.

ἀστρον, -ου, *n.* star.

ἀσφάλεια, -ας, *f.* certainty.

ἀσώτως, *adv.* luxuriously, profligately (*ἀ-σώζω*).

ἀ-τεκνος, -ον, *adj.* childless.

ἀτενίζω, -σω, fasten eyes on, look steadfastly.

ἀτέρ, *prep.* without.

ἀ-τιμάζω, -σω, dishonour, handle shamefully.

ἀ-τοπος, -ον, *adj.* out of place, amiss.

Αὐγουστος, -ου, *m.* Augustus.

αὐλέω, -ήσω, pipe, play the pipe.

αὐλή, -ῆς, *f.* court.

αὐλίζομαι, -ιούμαι, lodge, dwell.

αὐξάνω, -ήσω, increase, grow.

αὔριον, *adv.* to-morrow. ἡ αὔριον (*ἡμέρα*), the morrow.

αὐστήρος, -ά, -όν, *adj.* austere (lit. rough, bitter. αὔω, to dry).

αὐτός, -ή, -ό, *pron.* self (of all persons), himself; he (emphatic), him, her, it, them (often repeated or added to *participles*). Chap. viii. 27, xix. 26.

αὐτ-όπτης, -ου, *m.* eye-witness.

αὐτόν. See ἑαυτόν.

αὐτοῦ, *adv.* here.

ἀφ-αιρέω, -ήσω, -εῖλον, take away.

ἀφαντος, -ον, *adj.* invisible (*ἀ-φανίνομαι*).

ἀφείς, 2nd *aor. part.* of ἀφίημι.

ἀφεσις, -εως (*ἀφίημι*), *f.* forgiveness, remission.

\*ἀφέωνται, rare form of ἀφεῖνται, 3rd *plur. perf. pass.* of ἀφίημι.

ἀφ-ίημι, -ήσω, send away, pass over, forgive, suffer, leave, yield up. ἀφεις, let be. (*ἀφίουμεν*, xi. 4.)

ἀφίστημι, *intrans.* in *pass.* and 2nd *aor.* ἀπέστην, depart from, fall away.

ἀφόβως, *adv.* without fear.

ἀφ-ορίζω, -ιῶ, separate.

ἀφρός, -οῦ, *n.* foam.

ἀφρων, -ον, *adj.* (*ἀ-φρήν*) foolish.

ἀφυπνόω, -ώσω, \*fall asleep (wake from sleep).

ἀχάριστος, -ον, *adj.* unthankful.

ἀχρεῖος, -ον, *adj.* useless, unprofitable.

ἀχρι, *adv.* until, up to.

ἀχυρον, -ου, *n.* chaff.

βαθύνω, -ῶ, deepen, go deep.

βάθος, -ους, *n.* depth, deep (sea).

βαθύς, -εῖα, ὁ, *adj.* deep. ὅρθρου βαθέος, at early dawn.

βαλάντιον, -ον, *n.* purse.

βάλλω, βαλῶ, βέβληκα, ἔβαλον, cast, throw, lay, put.

βάπτω, -ψω, dip.

βαπτίζω, -ίσω (βάπτω), baptize, wash.

\*βάπτισμα, -ματος, *n.* baptism.

\*βαπτιστής, -οῦ, *m.* Baptist.

Βαραβᾶς (son of Abba), *m.* Barabbas.

\*βαρέω, -ήσω (late form of βαρύνω), make heavy.

Βαρθολομαῖος, -ον, *m.* Bartholomew. Chap. vi. 14.

βασανίζω, -ιῶ, torment, distress.

βάσανος, -ον, *f.* torment.

βασιλεία, -είας, *f.* kingdom.

βασίλειον, -ον, *n.* palace; more common in *plur.* king's courts.

βασιλεύς, ἐως, *m.* king.

βασιλεύω, -εύσω, rule, reign.

βασιλισσα, -ης, *f.* queen.

βαστάζω, -άσω, lift up, bear.

βάτος, -ον, *f.* bush, bramble-bush.

βάτος, -ον, *m.* bath. Hebrew liquid measure = 72 sextarii, or about 13½ gallons.

\*βδελυγμα, -ματος, *n.* abomination.

Βεελζεβούλ, *m.* Beelzebub ('lord of flies'). 2 Kings i. 4. By changing the last letter the name became 'lord of dung.'

βελόνη, -ης (βέλος), *f.* needle.

Βηθανία, -ας, *f.* Bethany, a village fifteen furlongs from Jerusalem (John xi. 18), at the mount of Olives.

Βηθλεέμ, *f.* Bethlehem, a town six miles east of Jerusalem, the birth-place of David and of our Lord.

Βηθσαιδά, *f.* ('house of fishing') Bethsaida, the name of two towns on the opposite sides of the lake of Tiberias.

Βηθφαγή ('house of unripe or winter figs'), Bethphage, a village near Bethany.

βιάζομαι, -σομαι, enter violently, carry by force.

βιβλίον, -ον, *n.* book.

βίβλος, -ον, *f.* book.

βίος, -ον, *m.* life, living, substance.

βλάπτω; -ψω, hurt.

βλασφημέω, -ήσω (βλάξ), speak lightly of, blaspheme.

βλασφημία, -ας, *f.* blasphemy.

βλέπω, -ψω, look at, see.

βλητρόν, *verb. adj.* (βάλλω) one must throw or pour.

βοάω, -ήσομαι, shout, cry.

\*βόθυνος, -ου, *m.* pit (late for βόθρος).

βολή, -ῆς, *f.* (βάλλω) cast.

Βόος, *m.* Boaz, husband of Ruth.

Βορρᾶς, ἄ, *m.* Attic contr. for Βορέας, -ου, *m.* the north wind, the north.

βόσκω, ήσω, feed.

βουλεύομαι, -εύσομαι, take counsel.

βούλομαι, -ήσομαι, will, wish, be minded, intend.

βουλευτής, -οῦ, *m.* councillor.

βουλή, -ῆς, *f.* counsel.

βουνός, -οῦ, *m.* hill.

βοῦς, βοός, *m.* ox.

βραδύς, -εῖα, -ύ, *adj.* slow.

βραχίων, -ονος, *m.* the arm. (Latin *brachium.*)

βραχύς, -εῖα, -ύ, *adj.* short. μετὰ βραχύ, after a little while.

βρέφος, -εος, -ονς, *n.* child.

βρέχω, -ξω, rain, wet.

\*βρυγμός, -οῦ, *m.* gnashing.

βρῶμα, -ματος, *n.* food.

βρώσιμος, -η, -ον, *adj.* eatable.

βυθίζομαι, sink.

βύσσος, -ου, *f.* fine linen. (Hebrew *bûtz*, a fine yellowish flax.)

Γαβριήλ, Gabriel=Man of God. See *Dan.* viii. 16.

\*γαζοφυλάκιον. -ου, *n.* the treasury. (Latin *aerarium.*)

γαλήνη, -ῆς, *f.* calm.

Γαλιλαία, -ας, *f.* Galilee, the north section of Palestine, noted for the fertility of its climate and the generous nature of its inhabitants.

Γαλιλαῖος, -ου, *m.* a Galilæan.

γαμέω, -ήσω, marry (a wife).

γαμίζω, ισω, give in marriage.

γαμίσκομαι, be given in marriage.

γάμος, -ου, *m.* marriage, marriage feast.

γάρ, *conj.* for.

γαστήρ, -τέρος or τρός, *f.* the womb.

γε, *enclitic*, at least, at any rate.

γέγονα, *perf.* of γίνομαι.

Γέεννα, -ῆς, *f.* the valley of Hinnom, south-east of Jerusalem (Tophet. *Isaiah* xxx. 33), where the idolatrous Jews offered their children to Molech; afterwards used for burning offal and the corpses of criminals; became in late times the image of the place of everlasting punishment, in which the Talmudists placed the mouth of hell. xii. 5.

γείτων, -όνος, *m. f.* a neighbour.

γελάω, -άσω, laugh.

γεμίζω, -ισω, Attic -ιῶ, fill, load (properly of a ship).

γέμω, be full, be filled (*present* and *imperfect* tenses only).

γενεά, -ᾶς, *f.* generation.

γένεσις, -εως, *f.* birth, generation, genealogy.

γένημα, -ματος, *n.* fruit, produce.

γεννάω, -ήσω, beget, bring forth, bear.

γέννημα, -ματος, *n.* offspring, generation.

Γεννησαρέτ. Gennesaret, a district north-west of the lake of Tiberias.

γεννητός, -ή, -όν, *adj.* born.

Γεργεσηνοί, -ῶν, *m.* Gergesenes. viii. 26, note.

γεύομαι, -σομαι, taste.

γε-ωργός, -οῦ, *m.* tiller of the ground, husbandman.

γῆ, -ῆς, *f.* earth, land, soil.

\*γῆρος, -εος, -ους, *n.* = γῆρας, -αος, -ως, old age.

γίνομαι (Attic, γίγνομαι), γενήσομαι, ἐγενόμην, γέγονα, be, become, happen, come to pass.

γινώσκω (Attic γιγνώσκω), γνώσομαι, ἔγνων, ἔγνωκα, know.

γλῶσσα, -ης, *f.* tongue.

γνούς, 2nd aor. part. of γινώσκω.

γνωρίζω, -ισω, Attic -ιῶ, make known.

γνῶστις, -εως, *f.* knowledge.

γνωστός, -ή, -όν, *adj.* known. οἱ γνωστοί, acquaintances.

γογγύζω, -σω, murmur.

γονές, -έως, *m.* (γεννάω), parent.

γόνυ, -ατος, *n.* knee.

γράμμα, -ατος, *n.* writing, bond.

γραμματεύς, -έως, *m.* (γράφω) scribe. The scribes were the custodians and interpreters of the law, as well as its transcribers, and represented the religious life of the people far more than the priests or Levites.

γραφή, -ῆς, *f.* writing; plur. scriptures.

γράφω, -ψω, write.

γρηγορέω, watch (a late *present* from ἐγρήγορα).

γυνή, -αικός, *f.* woman, wife.

γωνία, -ας, *f.* corner.

δαιμονίζομαι, \*be possessed with a devil, be a demoniac.

δαιμόνιον, -ον, *n.* \*demon, \*devil. Chap. viii. 28.

δαίμων, -ονος, *m.* \*demon, \*devil. viii. 31.

δάκρυ, -υος, *n.* tear.

δακτύλιος, -ον, *m.* a ring.

δάκτυλος, -ου, *m.* finger.

δανίζω, -σω, lend.

\*δανιστής, -οῦ, *m.* lender.

δαπανάω, -ήσω, spend.

δαπάνη, -ης, *f.* cost.

Δαυείδ, *m.* David, son of Jesse, and ancestor of Joseph, and of Mary.

δέ, *conj.* but, and. See μέν.

δέησις, -εως, *f.* supplication, prayer.

δείκνυμι, δείξω, show.

δεῖ (impers. from δέω), it is necessary; *impf.* ξδει.

δεινώς, *adv.* terribly, vehemently.

δειπνέω, -ήσω, sup.

δειπνον, -ου, *n.* supper, feast.

δέκα, *num.* ten.

δέκα καὶ δέκτω, *num.* eighteen.

\*δεκτός, -ή, -όν, *adj.* (δέχομαι) acceptable.

δένδρον, -ου, *n.* tree.

δεξιός, -ά, -όν, *adj.* right. ἐκ δεξιῶν, on the right. *Subst.* δεξιά, -ᾶς, *f.* right hand.

δεόμαι, -ήσομαι, beg, entreat; *1st aor.* ἐδεήθην.

δέρω, -ῶ, beat; *fut. pass.* \*δαρήσομαι.

δεσμεύω, -σω, bind.

δεσμός, -οῦ, *m.* bond; *plur.* τά δεσμά, bands.

δεσπότης, -ου, *m.* master, Lord.

δεύρο, *adv.* come! come hither.

δεῦτε, *adv.* come! come hither (used with *plural*).

\*δευτερό-πρωτος, -ον, *adj.* second-first. See note, chap. vi. I.

δεύτερος, -α, -ον, second. ἐκ δευτέρου, a second time.

δέχομαι, -ξομαι, receive.

δέω, δήσω, bind.

δή, *adv.* now.

δηνάριον, -ου, *n.* a denarius, a silver coin, originally a 'ten-as' -piece, afterwards increased to sixteen. In the time of Augustus it weighed about 60 grs. The common rendering 'penny' is misleading, as it was the ordinary pay for a day's labour (*Matt. xx. 2*), and more than a soldier received. *TAC. Annals*, i. 17.

διά, *prep.* through.

δια-βαίνω, -βήσομαι, cross over.

δια-βάλλω, -βαλῶ, accuse, slander.

δια-βλέπω, -ψω, see clearly.

διά-βολος, -ου, *m.* (δια-βάλλω) \*devil, slanderer. iv. 2, 3, 5, 6, 13; viii. 12.

δι-αγγέλλω, -ελῶ, publish abroad.

\*δια-γνωρίζω, -ίσω, make known.

\*δια-γογγύζω, -σω, murmur.

\*δια-γρηγορέω, remain awake, be fully awake.

δια-δίδωμι, -δώσω, divide, distribute.

διαθήκη, -ης, *f.* (δια-τίθημι) covenant.

δι-αιρέω, -ήσω, divide; *2nd aor.* διεῖλον.

δια-καθαίρω, -αρῶ, cleanse thoroughly.

δια-κονέω, -ήσω, minister, serve.

δια-κονία, -ας, *f.* serving.

δια-λαλέω, -ήσω, commune; *pass.* be noised abroad.

δια-λείπω, -ψω, cease.

δια-λογίζομαι, -ίσομαι, converse, dispute.

δια-λογισμός, -οῦ, *m.* thought, reasoning.

δια-μαρτύρομαι, testify.

δια-μένω, -ῶ, continue.

δια-μερίζω, -ίσω, divide.

\*δια-μερισμός, -οῦ, *m.* division.

δια-νένω, -σω, make signs (by a nod).

δια-νόημα, -ατος, *n.* thought.

διά-νοια, -ας, *f.* mind, mental power, heart.

δι-ανοίγω, -ξω, open.

δια-νυκτερεύω, -σω, pass the night, continue all night.

δια-παντός, *adv.* continually, always.

δια-περάω, -άσω, cross over.

δια-πορεύομαι, -σομαι, go through.

δια-πορέω, -ήσω, be perplexed; so in *middle.*

δια-πραγματεύομαι, -σομαι, \*gain by trading.

διαρρήγνυμι, -ρήξω, } tear, rend.

\*δια-ρήσσω, } tear, rend.

δια-σείω, -σω, shake violently, \*do violence to.

\*δια-σκορπίζω, -ίσω, scatter, waste.

δια-στρέφω, -ψω, turn about, pervert.

δια-σώζω, -σω, save.

δια-ταράσσω, -ξω, trouble greatly.

δια-τάσσω, -ξω, command, order.

δια-τηρέω, -ήσω, keep.

δια-τί, *adv.* why.

δια-τίθεμαι, appoint.

δια-φέρω, differ from, be better than.

δια-φθείρω, -ερῶ, destroy.

δια-φυλάττω, -ξω, guard.

δια-χωρίζομαι, -σομαι, depart.

διδάσκαλος, -ου, *m.* master, teacher.

διδάσκω, -ξω, teach.

διδαχή, -ῆς, *f.* teaching.

δίδωμι, δώσω, give.

δι-εγέρω, -ερῶ, awake.

δι-ερμηνεύω, -σω (\* δι-ερμήνευσα), interpret.

δι-έρχομαι, *aor.* δι-ήλθον, come or go through.

δι-ηγέομαι, -ήσομαι, declare.

δι-ήγησις, -έως, *f.* narrative.

δι-ίστημι, δια-στήσω, *2nd aor.* δι-έστην, intervene; *intrans.* part from.

δι-ισχυρίζομαι, -σομαι, affirm confidently.

δίκαιος, -α, -ον, *adj.* just, righteous, obedient to the law.

δικαιοσύνη, -ῆς, *f.* righteousness.

δικαιόω, -ώσω, justify, vindicate.

δικαιώμα, -άτος, *n.* ordinance (amendment of a wrong).

δικαιώσ, *adv.* justly.

δικαστής, -οῦ, *m.* judge.

δίκτυον, -ου, *n.* net, fishing-net.

διδ, *conj.* wherefore.

\*διοδεύω, -σω (δόδός), go about.

δι-ορύσσω, -ξω, dig through, break into.

διδτι, *conj.* because.

δις, *adv.* twice.

διχοτομέω, -ήσω, cut asunder, severely scourge.

διώκω, -ξω, pursue.

δόγμα, -άτος, *n.* (δοκέω) decree.

δοκέω, -ξω and -ήσω, think, seem.

δοκιμάζω, prove, interpret (lit. to test metals).

δοκός, -οῦ, *f.* beam.

δόμα, -άτος, *n.* (δίδωμι) gift.

δόξα, -ῆς, *f.* glory.

δοξάζω, -άσω, glorify.

δουλεύω, -ένσω, serve.

δούλη, -ης, *f.* handmaid.

δούλος, -ου, *m.* slave, servant.

δοχή, -ῆς (δέχομαι), reception, feast.

δραμάν, *2nd aor. part.* of τρέχω.

δραχμή, -ῆς, *f.* drachma, piece of silver. (A Greek coin equivalent to a Roman denarius.)

δύναμαι, -ήσομαι, ἔδυνήθην or ἤδυνήθην, be able.

δύναμις, -εως, *f.* power; *plur.* \*miracles, mighty works.

δυνάστης, -ου, *m.* prince.

δυνατός, -ή, -όν, *adj.* possible. ὁ δυνατός (of God), he that is mighty.

δύο, *num.* two (*dative* \*δυσί).

δυσ-βάστακτος, -ου, *adj.* (βαστάξω) grievous to be borne.

\*δυσ-κόλως, *adv.* hardly, with difficulty.

δυσμαλ, -ῶν, *f.* (δύω), the west.

δύω (δύνω), -σομαι (*2nd aor.* ἔδων), sink (into the sea), set (of the sun).

δώδεκα, *num.* twelve.

\*δώμα, -ατος, *n.* house, housetop.

δῶρον, -ου, *n.* gift.

ἔα, *interject.* ah! or let alone. (έδω.)

ἔάν. 1. *conj.* if; 2. after relative words = ἀν. \*ος ἔάν, whosoever.

ἔαυτόν, -ήν, -ό (αὐτόν, -ήν, -ό), himself, herself, etc.; (of 2nd person), yourself.

ἔάω, ἔάσω, εἴασα, allow, suffer, permit.

ἔβδομήκοντα, *num.* seventy.

Ἐβρε, *m.* Eber. *Gen. x. 24.*

Ἐβραικός, -ή, -όν, *adj.* Hebrew.

ἔγγιζω, -ίσω, draw near, approach.

ἔγγύς, *adv.* near, nigh.

ἔγειρω, -ερώ, *perf. pass.* ἔγγιγερμαι, raise, raise up; *mid.* rise, arise; *pass.* be raised up.

ἔγκάθετος, -ου, *adj.* put in secretly (ἔγκαθίημι), suborned; as *subst.* a spy.

\*ἔγκακέω, -ήσω, faint.

ἔγκρυπτω, -ψω, hide in.

ἔγκυος, -ου, *adj.* great with child.

ἔγώ, *pron.* I.

ἔδαφίζω, -ίσω, beat level and firm, \*level with the earth, dash to the ground.

ἔθηκα, *aor.* of τίθημι.

ἔθιζω, -σω, accustom; *perf. pass. part.* εἰθισμένος, customary.

ἔθνος, -ους, *n.* nation; *plur.* \*Gentiles.

ἔθος, -ους, *n.* custom.

εἰ, *conj.* if (conditional and interrogative). εἰ δὲ μήγε, otherwise.

ἔδον, *2nd aor.* of ὄράω. (3rd plur. \*είδαν.)

ἔδος, -ους, *n.* form.

ἔκκοσι, *num.* twenty.

ἔικών, -όνος, *f.* likeness.

ἔιλκωμένος, *pass. part.* ἔλκόω.

ἔιμι, *imp.* ἦν, \*ἔμην, *fut.* ἔσομαι, be (frequently used with *present part.*).

ἔνεκεν. See ἔνεκα.

εἴπον, 2nd aor. of λέγω (3rd plur. εἴπαν, iii. 12, etc.).

εἴρηκα, perf. of λέγω.

εἰρήνη, -ης, f. peace.

εἰς, prep. into, to, at (with verb of rest, in pregnant sense, chap. iv. 44, ix. 61).

εἰς, μία, ἕν, num. one, \*a (=τις, chap. v. 3, xv. 15).

εἰσ-άγω, -ξω, 2nd aor. εἰσήγαγον, bring in.

εἰσ-ακούω, -σομαι, listen to.

εἰσ-έρχομαι, -ελεύσομαι, go into, enter. (\*εἰσήλθατε, xi. 52.)

εἰσ-πορεύομαι, -σομαι, go into, enter.

εἰσ-φέρω, 2nd aor. εἰσήγεγκον, bring, bring in.

ἐίτα, adv. then.

ἐλαθα (perf. no pres.) be wont.

ἐκ (ἐξ), prep. from, out of, of, at the rate of; ἐκ δεξιῶν, on the right hand.

ἐκαστος, -η, -ον, pron. each.

ἐκατόν, num. one hundred.

ἐκατονταπλασίων, -ονος, adj. a hundredfold.

ἐκατοντάρχης, -ον, m. centurion, leader of one hundred men. (There were sixty centurions in each legion, and the number of men under each varied with the strength of the legion from fifty to one hundred.)

ἐκ-βάλλω, -βαλω, -βέβληκα, cast out.

ἐκ-δίδομαι, -δώσομαι, let out, farm out. (\*ἐξέδετο, xx. 9.)

\*ἐκ-δικέω, -ήσω, do one justice, avenge.

\*ἐκ-δίκησις, -εως, f. vengeance.

ἐκ-διώκω, -ξομαι, \*-ξω, chase away, persecute.

ἐκ-δύω, -σω, strip.

ἐκεῖ, adv. there, thither.

ἐκεῦθεν, adv. thence.

ἐκεῖνος, -η, -ο, that, he, she, it.

\*ἐκ-ζητέω, -ήσω, seek out, require, exact.

\*ἐκ-κακέω, -ήσω, faint, be faint-hearted.

ἐκ-κομίζω, -σω, carry out for burial.

ἐκ-κόπτω, -ψω, cut down, cut off.

ἐκ-κρέμαμαι, pass. hang upon. (\*ἐξεκρέμετο, xix. 48.)

ἐκ-λέγω, -ξω, choose from. ἐκλελεγμένος, chosen.

ἐκ-λείπω, -ψω, fail.

ἐκ-λεκτός, -ή, -ον, adj. chosen, elect.

ἐκ-μάστω, -ξω, wipe.

\*ἐκ-μυκτηρίζω, -σω, scoff at, lit. turn up the nose at. (μυκτήρ.)

\*ἐκ-πειράζω, -άσω, tempt.

ἐκ-πλήσσομαι, -ξομαι, be astonished.

ἐκ-πνέω, -πνεύσομαι or -σοῦμαι, breathe one's last, give up the ghost.

ἐκ-πορεύομαι, -σομαι, go out, come out.

\*ἐκ-ριζόω, -ώσω, root out.

ἐκ-στασις, -εως, f. (ἐξιστημι), \*amazement, lit. standing aside.

ἐκ-τείνω, -τενώ, stretch out.

ἐκ-τελέω, -έσω, finish.

\*ἐκ-τενῶς, adv. (ἐκ-τείνω), compar. ἐκτενέστερον, more earnestly.

\*ἐκ-τινάσσω, -ξω, shake off.

ἐκτός, -η, -ον, num. adj. sixth.

ἐκ-φέρω, ἔχοισω, bring forth.

ἐκ-φεύγω, -ξω, escape.

\*ἐκ-χύννω (=ἐκχέω), pour out, spill.

ἐκ-χωρέω, -ήσω, depart out.

ἐλαῖα, -ας, f. olive.

ἐλαιον, -ον, n. oil.

ἐλαύνω, ἐλάσω, ἐλῶ, drive.

ἐλαχον, 2nd aor. λαγχάνω.

ἐλάχιστος, -η, -ον, superl. adj. smallest, least.

ἐλέγχω, -ξω, reprove, rebuke.

ἐλεέω, -ήσω, pity.

\*ἐλεημοσύνη, -ης, f. alms.

ἐλεος, -ον, \*n. pity (masc. in classical Greek).

ἐλήλυθα, perf. of ἔρχομαι.

Ἐλιακέιμ, m. Eliakim, an ancestor of Joseph.

Ἐλιεζερ, m. Eliezer, ancestor of Joseph.

Ἐλισάβετ, f. Elisabeth, wife of Zacharias.

Ἐλισαῖος, -ον, m. Elisha the prophet.

Ἐλκος, -εος, -ους, n. wound, sore.

ἐλκάω, wound sorely; pass. part. covered with sores.

Ἐλμαδάμ, m. Elmadam.

ἐλπίζω, -ιῶ, hope.

ἐμαυτόν, -ήν, pron. myself.

ἐμ-βαίνω, 2nd aor. ἐν-έβην, embark.

ἐμβάλλω, -βαλῶ, cast into.

ἐμ-βλέπω, -ψω, look at, consider.

Ἐμμαούς, Emmaus, a village sixty stades from Jerusalem.

ἐμός, -ή, -ον, pron. my, mine.

ἐμ-παιζω, -ξομαι, \*ἐνέπαιξα (παις), mock.

ἐμ-πεπλησμένος, perf. pass. part. of ἐμ-πίμπλημι

ἐμ-πίμπλημι, -πλήσω, fill.

• ἐμ-πίπτω, -πεσοῦμαι, ἐνέπεσον, fall in, fall among.

ἐμπροσθεν, adv. before, in presence of.

ἐμ-πτύω, -σω, spit in, upon.

ἐμφοβος, -ον, *adj.* (φόβος), affrighted.

ἐν, *prep.* in, among, on.

\*ἐναντι, *adv.* before, in presence of.

ἐνατος (ἐννατος), -η, -ον, *adj.* ninth.

ἐν-δεκα, *num.* eleven.

ἐνδέχομαι, -ξομαι, admit. οὐκ ἐνδέχεται, *impers.* it is impossible.

\*ἐνδιδύσκω, put on; *pass.* wear (with *accus.*).

ἐνδοξος, -ον, *adj.* (δόξα), of high repute, splendid, gorgeous, glorious.

\*ἐνδυμα (ὕ), -ατος, *n.* garment.

ἐν-δύω, -σω, clothe, put on.

ἐν-εδρεύω, -σω (ἐνέδρα), lie in wait for.

ἐν-ειμι, -έσομαι, be within, be possible.

ἐνεκα, } *prep.* for the sake of.

ἐνεκεν, } *prep.* for the sake of.

ἐν-εργέω, -ήσω, work.

ἐν-έχω, -ξω (with *dat.*), \*press upon, set oneself against.

ἐνθάδε, *adv.* here.

ἐνθεν, *adv.* hence.

ἐνιαυτός, -οῦ, *m.* year.

\*ἐν-ισχύω, -σω (ισχύς), strengthen.

ἐννέα, *num.* nine.

ἐνενήκονταενέα, ninety-nine.

\*ἐν-νεύω, -σω, make signs to.

ἐν-οχλέω, -ήσω, trouble.

ἐντέλλομαι, -οῦμαι, command, give charge.

ἐντεῦθεν, *adv.* hence.

ἐντιμος, -ον, *adj.* honourable with, precious to, dear to.

ἐντολή, -ῆς, *f.* commandment.

ἐντός, *adv.* within, inside.

\*ἐν-τρέπομαι, -ψομαι (turn towards), pay heed to, reverence.

ἐντυλίσσω, -ξω, wrap up, roll up.

ἐνώπιον, *prep.* (ώψ) before, in the sight of.

\*Ἐνώς, *m.* Enos, son of Seth.

\*Ἐνώχ, *m.* Enoch.

Ἐξ. See ἐκ.

Ἐξ, *num.* six.

Ἐξ-άγω, -ξω, lead out.

Ἐξ-αιτέομαι, -ήσομαι, ask for, make supplication for.

Ἐξαίφνης, *adv.* suddenly.

Ἐξ-ανίστημι, -ανα-στήσω, raise up.

\*ἔξ-απο-στέλλω, -ῶ, send away.

\*ἔξ-αστράπτω (ἀστραπή), glisten, dazzle.

ἔξ-έρχομαι, -ελεύσομαι, -ῆλθον, -ελήλυθα, come out, come forth, go out.

ἔξεστι(ν), *impers.* it is lawful.

ἔξ-ηγέομαι, -ήσομαι, rehearse (lit. be leader of).

ἔξήκοντα, *num.* sixty.

ἔξῆς, *adv.* (ἔχω, ἔξω), in order. ἐν τῇ ἔξῆς, next day.

ἔξ-ιστημι, ἐκστήσω (stand out), amaze.

ἔξοδος, -ου, *f.* departure, decease.

ἔξ-ομολογέομαι, -ήσομαι, confess, \*make acknowledgment, \*thank.

ἔξόν, *neut. part.* of ἔξεστι.

\*ἔξ-ουθενέω, -ήσω, =ἔξ-ουδενόω, set at nought.

ἔξουσία, -ας, *f.* power, authority.

\*ἔξουσιάζω, -άσω, have authority over.

ἔξω, *adv.* outside.

ἔξωθεν, *adv.* from outside, outside.

ἔορτή, -ῆς, *f.* feast.

ἐπ-αγγελία, -ας, *f.* promise.

ἐπαθον, 2nd *aor.* of πάσχω.

ἐπ-αθροίζομαι, -σομαι, gather together.

ἐπαινέω, -έσω, commend.

ἐπ-αἱρω, -αρῶ, lift up.

ἐπ-αισχύνομαι, -σχυνθήσομαι, be ashamed of.

ἐπ-αιτέω, -ησω, beg.

ἐπάν, *conj.* whenever (late form of ἐπήν).

ἐπ-ανάγω, -ξω, put out from the shore.

\*ἐπ-αγα-παύομαι, \*-παήσομαι, rest upon.

ἐπ-αν-έρχομαι, -ελεύσομαι, come back again.

ἐπάνω, *adv.* above, over, on the top, on.

ἐπεί, *conj.* since, inasmuch as.

ἐπειδήπερ, *conj.* forasmuch as.

ἐπ-ειδον, 2nd *aor.* (ἐφορά), look upon.

ἐπ-εισέρχομαι, -ελεύσομαι, come upon.

ἐπειτα, *adv.* then.

ἐπ-έρχομαι, -ελεύσομαι, come upon.

ἐπ-ερωτάω, -ήσω, ask.

ἐπ-έχω, ἐφέξω, observe, mark.

ἐπηρεάζω, -άσω, revile, abuse.

ἐπί (ἐπ' before a vowel, ἐφ' before an aspirate), with *gen.* in the time of, on, in, near ; with *dat.* on, at, in, on the ground of ; with *accus.* to, on, upon, as far as, over.

ἐπι-βάλλω, -βαλῶ, lay upon, put upon, fall to.

ἐπι-βιβάζω, cause to mount, set upon.

ἐπι-βλέπω, -ψω, look upon.

ἐπι-βλημα, -ατος, *n.* piece (laid on), \*patch.

ἐπι-γινώσκω, -γνώσομαι, perceive, know. (Attic ἐπι-γιγνώσκω.)

ἐπι-γραφή, -ῆσ, *f.* inscription.

ἐπι-γράφω, -ψω, write upon.

ἐπι-δείκνυμι, -δείξω, show.

ἐπι-δίδωμι, -δόσω, give to.

ἐπι-ζητέω, -ήσω, seek.

ἐπι-θυμέω, -ήσω, desire, lust after.

ἐπι-θυμία, -ας, *f.* desire.

ἐπι-καλέομαι, 1st *aor.* -εκλήθην, be called, surnamed.

ἐπι-κειμαι, press upon, be instant.

ἐπι-κρίνω, -ῶ, decide, give sentence.

ἐπι-λαμβάνομαι, -λήψομαι, -έλαβόι, take hold of.

ἐπι-λανθάνομαι, 2nd *aor.* ἐπελαθόμην, forget.

ἐπι-λείχω, -ξω, lick.

ἐπι-λελησμένος, *perf. pass. part.* ἐπιλανθάνομαι.

ἐπι-μελέομαι, -ήσομαι, take care of.

ἐπιμελῶς, *adv.* diligently.

ἐπιον, 2nd *aor.* of πίνω.

ἐπι-ούσιος, -α, -ον, *adj.* 'for the coming day.'

ἐπι-πίπτω, -πεσοῦμαι, 2nd *aor.* -έπεσον, fall upon.

ἐπι-πορεύομαι, -σομαι, resort to.

ἐπιρρίπτω, -ψω, throw upon.

ἐπισιτισμός, -οῦ, *m.* food, victuals.

\*ἐπισκέπτομαι (for ἐπισκοπέω), 1st *aor.* ἐπεσκεψάμην, go to see, visit.

ἐπισκιάζω, -άσω, overshadow.

ἐπισκοπή, -ῆσ, *f.* visitation.

ἐπιστάτης, -ου, *m.* master.

ἐπι-στρέφω, -ψω, turn round, return.

ἐπι-συν-άγω, -ξω, collect, gather.

ἐπι-σχύω, -σω, be strong, \*be urgent.

ἐπι-τάσσω, -ξω, command.

ἐπι-τελέω, -έσω, accomplish, perform.

ἐπι-τίθημι, -θήσω, -έθηκα, put upon, lay upon.

ἐπι-τιμάω, -ήσω, command, rebuke.

ἐπι-τρέπω, -ψω, permit, suffer.

ἐπι-τροπος, -ου, *m.* (ἐπι-τρέπω) steward.

ἐπι-φαίνω, -φανῶ, show forth, \*shine upon.

ἐπι-φωνέω, -ήσω, cry out against, accuse.

\*ἐπι-φώσκω (φως), grow light, be near dawn.

ἐπι-χειρέω, -ήσω, take in hand.

ἐπι-χέω, -χεῖ, pour on.

ἐπτά, *num. adj.* seven.

ἐπτάκις, *adv.* seven times.

ἐργάζομαι, -σομαι, ἔργασμαι for εὐργασμαι, work.

ἔργασία, -ας, *f.* work, diligence. ἔργασίαν δίδοναι = Latin *operam dare ut . . . give diligence.*

ἔργατης, -ον, *m.* workman, labourer.

ἔργον, -ου, *n.* work, act.

ἔρημος, -ον, *adj.* desert, desolate; *subs.* desert place.

ἔρημόω, -ώσω, lay waste, bring to desolation.

ἔρήμωσις, -εως, *f.* desolation.

ἔριφος, -ου, *m.* goat, kid.

ἔριψμαι, *perf. pass.* of βίπτω.

ἔρχομαι, ἐλεύσομαι, ἐλήλυθα, ἦλθον, come, go. (\*ἦλθαν, ii. 16, &c.)

ἔρω, *fut. of λέγω.*

ἔρωτάω, -ήσω, ask, enquire of, \*entreat.

ἔσθής, -ητος, *f.* robe, apparel.

ἔσθω, poetic form of ἔσθιω, ἔδομαι (*φάγομαι, 2nd pers. \*φάγεσαι, xvii. 8.*), ἔφαγον, eat.

Ἐσλεί, *m.* Esli, an ancestor of Joseph.

ἔσπέρα, -ας, *f.* evening.

Ἐσρώμ, *m.* Esrom, an ancestor of Joseph.

ἔστρωμένος, *perf. part. pass.* of στρώνυμι.

ἔσχατος, -η, -ον, last. τὰ ἔσχατα, the last state.

ἔσχον, *2nd aor.* of ἔχω.

ἔσωθεν, *adv.* from within, within. τὸ ἔσωθεν, the inside.

ἔτερος, -α, -ον, other, different, altered.

ἔτι, *adv.* yet, still, thenceforth.

ἔτοιμάζω, -άσω, prepare, make ready.

ἔτοιμος, -η, -ον, *adj.* ready.

ἔτος, -ους, *n.* year.

ἔν, *adv.* well.

ἔναγγελίζομαι, -ιοῦμαι, carry good tidings, \*preach the gospel; *pass.* \*receive the gospel, be preached.

ἔνγενής, -ές, *adj.* noble, well born.

\*ἔνδοκέω, -ήσω, be well pleased; *1st aor.* ηὐδόκησα.

\*ἔνδοκία, -ας, *f.* satisfaction, pleasing.

ἔν-εργέτης, -ου, *m.* benefactor.

εὖ-θετος, -ον, *adj.* (*τιθημι*), well placed, fit.

εὐθέως, *adv.* straightway, immediately.

εὐθύς, -έια, -ύ, *adj.* straight.

εὐ-καιρία, -ας, *f.* opportunity.

\*εὐ-κοπος, -ον, *adj.* easy.

εὐ-λαβής, -ές, *adj.* (*λαμβάνω*), lit. taking hold well, \*devout.

εὐ-λογέω, -ήσω, give thanks, bless.

\*εὐ-λογητός, -όν, *adj.* blessed.

εὐρίσκω, -ήσω, εὐρον (*εὑραμεν*, xxii. 2), find.

εὐ-τόνως, *adv.* vehemently.

εὐ-φορέω, -ήσω, bear plentifully.

εὐφραίνομαι, -ανοῦμαι, be merry, make merry.

\*εὐ-χαριστέω, -ήσω, give thanks.

ἔφαγον, 2nd *aor.* of ἔσθλω.

ἔφη, 3rd *sing. imp.* of φημι.

\*ἔφ-ημερία, -ας, *f.* (*ἡμέρα*) daily service; course (of priests), which lasted a week.

ἔφ-ιστημι (*ἐπιστήσω*, 2nd *aor.* ἐπέστην, *intrans.*), stand by, come up to.

ἔχθρα, -ας, *f.* enmity.

ἔχθρος, -οῦ, *m.* enemy.

ἔχιδνα, -ης, *f.* adder.

ἔχω, ἔξω, ἔσχον, *imp.* εἶχον, have. ἐν γαστρὶ ᔁχειν, be with child; κακῶς ᔁχειν, be sick.

τῇ ᔁχομενῇ, on the day following.

ἔως, *adv.* and *conj.* until, as far as.

ἔώρακα, *perf.* δράω.

**Ζακχαῖος**, *m.* Zacchaeus.

**Ζαχαρίας**, -ον, *m.* Zachariah. Chap. xi. 51, son of Barachiah (Jehoiada). Cf. 2 *Chron.* xxiv. 20. (2) Father of John the Baptist.

ζάω, ζήσω and ζήσομαι, live.

Ζεβεδαῖος, -ον, *m.* Zebedee, father of James and John.

ζεῦγος, -εος, -οντς, *n.* a pair, yoke.

Ζηλωτής, -οῦ, *m.* Zealot.

ζημιόω, -ώσω, fine, punish; *pass.* forfeit.

ζητέω, -ήσω, seek.

Ζοροβάβελ, *m.* Zorobabel, leader of the tribes back from the Captivity.

ζύμη, -ης, leaven.

ζυμόω, -ώσω, leaven.

ζωγρέω, -ήσω, take alive, catch.

ζωή, -ῆς, *f.* life.

ζωογονέω, -ήσω, \*save alive, \*preserve.

ἢ, conj. or; *after comp.* than. ἢ . . . ἢ, either . . . or.

ἢ, fem. of ὁ.

ἢ, fem. of οἱ.

ἢ, 3rd sing. pres. subj. of εἰμί.

ἥγαγον, 2nd aor. indic. of ἤγω.

ἥγεμονεύω, -σω, be governor.

ἥγεμονία, -ας, f. reign.

ἥγεμών, -όνος, m. governor, procurator, prince.

ἥγεμονα, -ήσομα, rule, command.

ἥδη, adv. now, already.

ἥδονή, -ῆς, f. pleasure.

ἥδυνάμην, *imperf.* of δύναμαι.

ἥδυνοσμόν, -ον, n. ('sweet-smelling') mint.

ἥκω, -ξω, come.

ἥλθον, 2nd aor. of ἔρχομαι.

Ἑλέ, m. Heli, father of Joseph.

Ἑλέας, -ου, m. Elias, or Elijah the prophet.

ἥλικία, -ας, f. age, stature.

ἥλιος, -ου, m. sun.

ἥμαρτον, 2nd aor. of ἀμαρτάνω.

ἥμεῖς, plur. of ἕγά.

ἥμελλον, *imp.* of μέλλω.

ἥμέρα, -ας, f. day. καθ' ἡμέραν, daily.

\*ἥμιθανής, -ές, adj. half dead.

ἥνεχθην, 1st aor. pass. of φέρω.

ἥμισυς, -εια, -η, adj. half (the *fem. s.* form is used by late writers as neut. pl. τὰ ἡμίσεια).

"Ἡρ, m. Er. iii. 28.

ἥρα, 1st aor. of αἴρω.

ἥρεσα, 1st aor. of ἀρέσκω.

\*Ἡρώδης, -ου, m. Herod. 1. Herod the Great, son of Antipater, appointed tetrarch of Judaea by Antony, B.C. 41, and afterwards made king by the Senate, by whose help he took Jerusalem, B.C. 37. His domestic life was stained by extraordinary cruelty, but he had many of the characteristics of a popular hero. 2. Herod Antipas, son of Herod the Great and Malthace, tetrarch of Galilee and Peræa. He is represented as unscrupulous and tyrannical, but weak and subject to remorse. 3. Archelaus, brother of 2, and ethnarch of Idumaea, Judaea, and Samaria; was recalled to Rome and banished on a charge of tyranny after nine years. His government then became part of the province of Syria, but was administered by a Procurator who generally lived at Caesarea.

\*Ἡρωδίας, -άδος, f. Herodias. iii. 19.

\*Ἡσαῖας, -ου, m. Isaiah, the prophet.

ἡσυχάζω, -σω, be silent, rest.  
 ηὔξηθην, *Ist aor. pass. of αὔξανω*.  
 ἡχέω, -ήσω, sound, roar.  
 ἡχος, -ου, *m.* } sound, \*rumour, roaring.  
 ἡχώ, ἡχοῦς, *f.* }  
 θάλασσα, -ης, *f.* sea.  
 θάμβος, -εος, -ους, *n.* amazement.  
 θάνατος, -ου, *m.* death.  
 θανατώω, -ώσω, put to death.  
 θάπτω, -ψω, bury.  
 Θάρα, *m.* Terah, father of Abraham.  
 θαρσέω, -ήσω, be of good courage.  
 θαυμάζω, -άσω, wonder.  
 θεῖον, -ου, *n.* brimstone.  
 θεάομαι, -άσομαι, see.  
 θέλημα, -αρος, *n.* will.  
 θελω, -ήσω, *impf.* ηθελον, will, wish.  
 θεμέλιον, -ου, *n.* foundation.  
 θεμελιώω, -ώσω, lay the foundations.  
 Θεόφαλος, -ου, *m.* Theophilus.  
 Θεός, -οῦ, *m.* God.  
 θεραπεία, -ας, *f.* household, healing.  
 θεραπεύω, -σω, heal.  
 θερέζω, -ιώ, reap.  
 θερισμός, -οῦ, *m.* harvest.  
 θέρος, -ους, *n.* summer.  
 θεωρέω, -ήσω, behold, see.  
 θεωρία, -ας, *f.* sight.  
 θηλάζω, -άσω, give suck.  
 θηρεύω, -σω, catch.  
 θησαυρίζω, -ίσω, lay up treasure.  
 θησαυρός, -οῦ, *m.* treasure.  
 θνήσκω, θανοῦμαι, ξθανον, die.  
 θραύω, -σω, bruise; *perf. part. pass.* τεθραυσμένος.  
 θρηνέω, -ήσω, wail, lament.  
 θρίξ, τριχός, *f.* hair.  
 θρόμβος, -ου, *m.* large drop.  
 θρόνος, -ου, *m.* seat, throne.  
 θυγάτηρ, τέρος or τρος, *f.* daughter.  
 θυμίαμα, -τος, *n.* incense.  
 θυμιάω, -άσω, to burn incense.

θυμός, -οῦ, *m.* wrath.

θύρα, -ας, *f.* door.

θυσία, -ας, *f.* sacrifice.

θυσιαστήριον, -ον, *n.* altar.

θύω, -σω, sacrifice, slay.

θῶ, 2nd aor. subj. of τίθημι.

Θωμᾶς, *m.* (twin) Thomas, called Didymus.

Ἰάειρος, -ον, *m.* Jairus.

Ἰακώβ (supplanter), *m.* Jacob.

Ἰάκωβος, -ον, *m.* James. 1. Son of Zebedee, and brother of John (v. 10); slain by Herod Agrippa, A.D. 44. *Acts* xii. 2. 2. Son of Alphæus. vi. 15. First bishop of Jerusalem. *Acts* xii. 17; xv. 13; xxi. 18; *1 Cor.* xv. 7; *Gal.* i. 19. But some say, 3, that the bishop of Jerusalem was another man and not the son of Alphæus.

Ἰαννάι, *m.* Jannai, ancestor of Joseph.

Ἰαρέτ, *m.* Jared (*Gen.* v. 15), ancestor of Joseph.

Ιάοματ, -άσοματ, heal, cure.

Ιαστις, -εως, *f.* cure.

Ιατρός, -οῦ, *m.* physician.

Ιδεῖν. See εἶδον.

Ιδιος, -α, -ον, *adj.* private, one's own. κατ' ιδίαν, privately.

Ιδού, *adv.* see, behold.

Ιδρώσ, -ώρος, *m.* sweat.

\*Ιερατεία, -ας, *f.* priest's office.

\*Ιερατεύω, -σω, execute the priest's office.

Ιερεύς, -έως, *m.* priest.

Ιερειχώ, *f.* Jericho, an ancient city, two hours' journey west from the Jordan, and six hours north-east from Jerusalem. It was the key of Judæa towards the east. x. 30. \*

Ιερόν, -οῦ, *n.* temple.

Ιεροσόλυμα, -ων, *n.* Jerusalem.

Ιερουσαλήμ, Jerusalem. ii. 25.

Ιεσσαί, *m.* Jesse, father of David.

Ιησοῦς, -ον, *m.* Jesus (i. 31, note); *gen. dat. voc.* Ἰησοῦ, *accus.* Ἰησοῦν.

\*Ιησοῦς, ον, *m.* Jesus, son of Eliezer. iii. 29.

Ικανός, -ή, -όν, *adj.* worthy, large, many. ἐξ ικανῶν χρόνων, of a long time.

Ικράς, -άδος, *f.* moisture.

Ιλάσκοματ, -άσοματ, be merciful; 1 *aor. imperat. pass.* ιλάσθητι.

Ιμάς, -άντος, *m.* strap, shoe-latchet.

Ιμάτιον, -ον, *n.* cloak, garment.

\*Ιματίζω, -ίσω, clothe; *part. perf. pass.* ιματισμένος.

ἱματισμός, -οῦ, *m.* clothing.

ἵνα, *conj.* that, in order that.

ἵνατι, why, wherefore.

\*Ιορδάνης, -ου, *m.* Jordan, the principal river of Palestine, flowing south from Lebanon and Mount Hermon for 150 miles into the Dead Sea. It is fordable in many places.

\*Ιουδαία, -ας, *f.* Judæa.

\*Ιουδαῖος, -ου, *m.* Jew.

\*Ιούδας, -α, *m.* Judah.

\*Ιούδας, -α, *m.* Judas. 1. Iscariot. xi. 16. 2. Son of Joseph. iii. 20. 3. Son or brother of James. vi. 16. See *Jude* 1.

\*Ισαάκ, *m.* Isaac.

\*Ιώδα, *m.* Joda, ancestor of Joseph.

\*Ισάγγελος, -ον, *adj.* equal to angels.

\*Ισκαριώτης, -ου, *m.* Iscariot (from Kerioth, *Josh.* xv. 25; *Jer.* xlvi. 24, 41).

ἴσος, -η, -ον, *adj.* equal. τὰ ίσα, as much.

\*Ισραήλ, *m.* Israel, the Israelites.

ἴστημι, στήσω, ἔστην, ἔστηκα (*part.* ἔστως). (εἰστήκεισαν, xxiii. 10.)

1. *Pres.* *impf.* *fut.* 1st *aor.* make to stand, place, weigh. 2. *Perf.* *plup.* 2nd *aor.* stand.

ἰσχυρός, -ά, -όν, *adj.* strong.

ἰσχύς, -όνος, *f.* strength.

ἰσχύω, -ύσω, be strong, be well, be able, avail.

ἴσως, *adv.* perhaps, it may be.

\*Ιτουραία, -ας, *f.* Ituræa, a district on the north-east borders of Palestine, inhabited by an Arabian people of warlike and predatory habits.

ἰχθύς, -ύος, *m.* fish.

\*Ιωάννα, *f.* Joanna, wife of Chuza, Herod's steward.

\*Ιωάννης, -ου, *m.* John. 1. The Baptist. 2. The apostle.

\*Ιωβήδ, *m.* Obed, son of Boaz.

\*Ιωνάν, ~~αν~~ Jonam, son of Eliakim.

\*Ιωνᾶς, -ά, *m.* Jonah the prophet.

\*Ιωρείμ, *m.* Joram, an ancestor of Joseph.

\*Ιωσήφ, *m.* Joseph. 1. Husband of Mary. 2. Rich man of Arimathæa. 3. Son of Jonam. 4. Son of Mattathias. 5. Son of Heli.

\*Ιωσήχ, *m.* Josech, son of Joda.

κάγγω = καὶ ἔγω.

καθαιρέω, -ήσω, take down, put down; 2nd *fut.* καθελῶ, 2nd *aor.* καθεῖλον.

καθαρίζω, -ιῶ, cleanse, make clean.

\*καθαρισμός, -οῦ, *m.* purification.

καθαρός, -ά, -όν, *adj.* pure.

καθέζομαι, -εδούμαι, sit down.

καθεξῆς, *adv.* =έφεξῆς, in order.

καθελῶ, *fut.* καθαιρέω.

καθεύδω, -ήσω, sleep, rest.

κάθημαι, -ήσομαι, sit; \* κάθον, *imperat.*

καθίζω, -ίσω, sit, be seated, tarry.

καθ-ίημι, -ήσω, -ήκα (*aor.*), let down.

καθ-ίστημι, καταστήσω, appoint, place.

καθ-οπλίζομαι, be fully armed.

καθότι, *conj.* (for *καθ'* ὅτι) because, forasmuch as.

καθώς, *adv.* just as.

καὶ, *conj.* and, also, both . . . and. Often used emphatically. iv. 27, xii. 24. Also in the New Testament instead of a conjunction of more special meaning. i. 66.

Καϊάφας, *m.* Caiaphas, appointed high priest by Valerius, and afterwards deprived of his office by Vitellius.

Καϊνάν, *m.* 1. Cainan, son of Enos. *Gen.* v. 9. 2. Cainan, son of Arphaxad. *Gen.* x. 24.

καινός, -ή, -όν, *adj.* new.

καιρός, -οῦ, *n.* time, season.

Καῖσαρ, -*apos.*, *m.* Caesar, a name borne by the Roman emperors, used here of Tiberius.

καίω, καύσω, light, burn.

κάκενος=καὶ ἔκεινος.

κακοποιέω, -ήσω, do harm.

κακός, -ή, -όν, *adj.* bad.

κακούργος, -οῦ, *m.* malefactor.

κακῶς, *adv.* badly.

κάλαμος, -οῦ, *m.* reed.

καλέω, -έσω, κέκληκα, call, summon.

καλός, -ή, -όν, *adj.* good.

καλύπτω, -ψω, cover, conceal.

καλῶς, *adv.* well.

κάμηλος, -οῦ, *f.* camel.

κάμοι=καὶ ἔμοι.

κάν=καὶ ἀν, and if.

καρδία, -ας, *f.* heart.

καρπός, -οῦ, *m.* fruit, produce.

καρποφορέω, -ήσω, bring forth fruit.

κάρφος, -οῦς, *n.* mote (piece of dry stalk).

κατά, *prep.* with *gen.* against, down from, by; with *accus.* according to; in a distributive sense, κατ' ἔτος, every year.

καταβαίνω, -βήσομαι, go down, descend.

κατα-βάσις, -εως, *f.* descent.

καταβιβάζω, -άσω, cast down.

καταβολή, -ῆσ, *f.* foundation.

κατα-γελάω, -άσομαι, laugh to scorn.

κατ-άγω, -ξω, 2nd aor. κατήγαγον, bring to land.

κατα-δέω, bind up.

κατα-δικάζω, -άσω, condemn.

κατ-αισχύνω, -ῶ, put to shame.

κατα-καίω, -καίσω, burn, consume.

κατά-κειμαι, lie down, sit at meat.

κατα-κλάω, -άσω, break.

κατα-κλείω, -είσω, shut up.

κατα-κλίνω, -ῶ, make to sit down; *pass.* sit down to meat, recline.

κατα-κλυσμός, -οῦ, *m.* deluge.

\*κατ-ακολουθέω, -ήσω, follow after.

κατα-κρίνω, -ῶ, condemn.

κατα-κρημνίζω, -ίσω, throw down headlong.

κατα-λείπω, -ψω, -έλιπον, leave.

\*κατα-λιθάζω, -σω (=καταλιθόω), stone to death.

\*κατά-λυμα, -ατος, *n.* inn, guest-chamber.

κατα-λύω, -σω, throw down, loosen; *intrans.* lodge.

κατα-νεύω, -σω, beckon.

κατα-νοέω, -ήσω, perceive, consider.

κατ-οξιδώ, -ώσω, account worthy.

κατα-πατέω, -ήσω, trample under foot.

καταπέτασμα, -ατος, *n.* (πετάννυμι) veil.

κατα-πλέω, -πλεύσομαι, sail to land, put in.

κατ-αράομαι, -άσομαι, curse.

κατ-αργέω, -ήσω, (leave unemployed), \*render useless, cumber.

κατ-αρτίζω, -ίσω, furnish completely. κατηρτισμένος, complete, perfected.

κατα-σκευάζω, -άσω, prepare.

κατα-σκηνώω, -ώσω, encamp, lodge.

κατα-σκήνωσις, -εως, *f.* habitation, resting-place.

κατα-σύρω, -ῶ, pull down, \*drag away, hale.

κατα-σφάζω, -ξω, slay.

κατα-φλέω, -ήσω, kiss.

κατα-φρονέω, -ήσω, despise.

κατα-ψύχω, -ξω, cool.

κατέναντι, *adv.* over against.

κατ-έρχομαι, -ελεύσομαι, come down; 2nd aor. κατήλθον.

κατ-εσθίω, -έδομαι, -εδήδοκα, devour.

κατ-ευθύνω, -ώ, make straight.

κατέφαγον, 2nd aor. of κατεσθίω.

κατ-έχω, καθέξω or κατασχήσω, -έσχον, take hold fast, restrain.

κατηγορέω, -ήσω, accuse (with gen.).

κατ-ήλθον. See κατέρχομαι.

κατηρτισμένος, perf. part. pass. κατάρτιξω.

κατηχέω, ήσω, teach by word of mouth, instruct.

κατ-ισχύω, -σω, prevail.

κατ-οικέω, -ήσω, dwell.

κάτω, adv. down below. Compare κατωτέρω, under.

καύσων, -ωνος, m. burning heat.

Καφαρναούμ, f. Capernaum, a city on the west shore of the Sea of Galilee.

κείμαι, -σομαι, lie, be placed.

κελεύω, -σω, command, bid.

κενός, -ή, -όν, adj. empty.

κεραία, -ας, f. tittle. xvi. 17, note.

κεράμιον, -ου, n. pitcher.

κέραμος, -ου, m. tile.

κέρας, -ατος, Attic κέρψ, n. horn.

κεράτιον, -ου, n. a little horn, \*husk, or pod of the carob-tree.

κερδαίνω, -άνω, \*έκερδησα, gain.

κεφαλή, -ῆς, f. head.

κήπος, -ου, m. garden.

κηρίον, -ου, n. honeycomb.

κήρυγμα, -ατος, n. preaching.

κηρύσσω, -ξω, proclaim, preach.

κιβωτός, -οῦ, m. ark.

κινδυνεύω, -σω, be in danger.

κλάδος, -ου, m. young branch, shoot.

κλαίω, κλαύσω and κλαύσομαι, weep, bewail.

κλάσις, -εως, f. (κλάω) breaking.

κλάσμα, -ατος, n. (κλάω) fragment.

κλαυθμός, -οῦ, m. weeping.

κλάω, -σω, break.

κλείς, -δός, f. (κλείω) key.

κλείω, -σω, shut.

Κλεόπας, m. Cleopas, a disciple.

κλέπτης, -ου, m. thief.

κλέπτω, -ψω, steal.

κληθήσομαι, *fut. pass. of καλέω*.  
 κληρονομέω, -ήσω, inherit.  
 κληρονομία, -ας, *f.* inheritance.  
 κληρονόμος, -ου, *m.* heir.  
 κλῆρος, -ου, *n.* lot.  
 κλίβανος, -ου, *m.* oven. (Attic *κρίβανος*.)  
 κλίνη, -ης, *f.* (*κλίνω*) bed, couch.  
 κλινίδιον, -ου, *n.* dimin. of κλίνη, little bed, couch.  
 κλίνω, -ώ, bend, lay; *intrans.* \*decline, wear away.  
 κλισία, -ας, *f.* (*κλίνω*) a place for lying down, \*a *company* of people sitting at *meals*.  
 \*κλύδων, -ωνος, *m.* (*κλύξω*) wave, raging of the sea.  
 κοιλία, -ας, *f.* belly, womb.  
 κοιμάω, -ήσω, put to sleep; *mid.* sleep.  
 κοινωνός, -οῦ, *m.* sharer, partner.  
 κοίτη, -ης, *f.* bed.  
 κόκκος, -ου, *m.* grain.  
 κολλάω, -ήσω, glue, join; *pass.* cleave to.  
 κόλπος, -ου, *m.* bosom.  
 κομίζω, -σω, bring.  
 κονιορτός, -οῦ, *m.* dust.  
 κοπιάω, -άσω, toil, labour.  
 κόπτος, -ου, *m.* toil, trouble.  
 κόπρια, -ων, *n.* dung.  
 κόπτω, -ψω, beat; *mid.* beat one's head or breast through grief.  
 κόραξ, -ακος. *m.* raven.  
 \*κόρος, -ου, *m.* cor, a Hebrew measure containing 12 Attic medimni, or 15 bushels.  
 κοσμέω, -ήσω, ornament, adorn, garnish.  
 κόσμος, -ου, *m.* world, universe (so-called from its beautiful *order*.  
*Plat. Gorg.* p. 508.)  
 κόφινος, -ου, *m.* basket. ix. 17.  
 κράζω, \*-ξω (\**ἐκράξα* for *ἐκραγον*), cry, cry aloud.  
 κραιπάλη, -ης, *f.* surfeiting.  
 κρανίον, -ου, *n.* skull.  
 κράσπεδον, -ου, *n.* hem.  
 κραταιόω, ώσω, *pass.* grow strong.  
 κρατέω, -ήσω, take, take by force.  
 κράτιστος, -η, -ον, *adj.* most excellent (*κράτος*).  
 κράτος, -εος, -ους, *n.* strength.  
 κραυγάζω, -άσω, cry aloud.

κρεμάννυμι, -άσω, hang.

κρεμάσθεις. *1st aor. part. pass.* κρεμάννυμι.

κρημνός, -οῦ, *m.* (κρεμάννυμι) cliff.

κρίμα, -ατος, *n.* judgment.

κρίνον, -ου, *n.* lily (of any kind).

κρίνω, -ῶ, judge.

κρίσις, -εως, *f.* judgment.

κριτής, -οῦ, *m.* judge.

κρούω, -σω, beat, knock.

κρύπτη, -ῆς, *f.* cellar.

κρύπτος, -ή, -όν, *adj.* hidden, secret.

κρύπτω, -ψω, hide, conceal (*aor. pass.* ἐκρύβην).

κτάομαι, -ήσομαι, acquire, get.

κτῆνος, -εος, -ους, *n.* beast.

κυκλώ, -ώσω, surround, compass.

κύκλος, -ου, *m.* a circle. κύκλω, *adv.* round about.

Κυρηναῖος, -α, -ον, *adj.* Cyrenian, of Cyrene, a town in the north of Africa, where Jews were settled in large numbers.

Κυρήνιος, -ου, *m.* Quirinius. ii. 2, note.

κυριεύω, -σω, be lord over.

κύριος, -ου, *m.* lord.

κύων, κυνός, *c.* dog.

κωλύω, -σω, hinder, prevent.

κώμη, -ῆς, *f.* village.

Κωστάμ, *m.* Cosam, ancestor of Joseph.

κωφός, -ή, -όν (dull), dumb, deaf.

λαγχάνω, λήξομαι, *2nd aor.* ἔλαχον, obtain by lot.

Λάζαρος, -ου, *m.* Lazarus, a beggar. xvi. 20.

λαῖλαψ, -απος, *f.* storm.

λαλέω, -ήσω, speak.

λαμβάνω, λήψομαι or \*λήμψομαι, ἔλαβον, take, receive.

Λάμεχ, *m.* Lamech, father of Noah.

λαμπρός, -ά, -όν, bright, gorgeous.

λαμπρῶς, *adv.* splendidly, sumptuously.

λάμπω, -ψω, shine.

λανθάνω, λήσομαι, ἔλαθον, escape notice.

\*λαξευτός, -ή, -όν (λᾶς ξέω), hewn in stone.

λαός, -οῦ, *m.* people.

λατρεύω, -σω, serve.

λάχανον, -ου, *n.* herb.

\*λεγιών (λεγέων), -ῶνος, *m.* (*legio*) legion.

λέγω, ἔρω, εἴρηκα, εἶπον; *aor. pass.* \*ἔρρεθην (ἔρρηθην), say, call.

λεῖος, -α, -ον, *adj.* smooth.

λείπω, -ψω, fail, be wanting.

λειτουργία, -ας, *f.* \*ministration, \*service of priests.

λέπρα, -ας, *f.* leprosy.

λεπτός, -οῦ, *m.* leper.

\*λεπτόν, -ον, *n.* (*λεπτός*), mite=half a κοδράντης.

Δευέι, *m.* Levi, (a) son of Melchi, ancestor of Joseph; (b) son of Symeon, ancestor of Joseph.

Δευέις, *m.* Levi, a publican.

Δευέτης, -ον, *m.* Levite.

λευκός, -ή, -όν, *adj.* white.

λῆπτος, -ον, *m.* idle talk, nonsense.

ληστής, -οῦ, *m.* robber.

λίαν, *adv.* exceedingly.

λιθο-βολέω, -ήσω, throw stones at, stone.

λίθος, -ον, *m.* stone.

λικμάω, -ήσω (λικμός, winnowing fan), grind to powder.

λιμός, -οῦ, *m. f.* \*hunger, famine.

λίμνη, -ης, *f.* lake.

λογίζομαι, -οῦμαι, reckon.

λόγος, -ον, *m.* speech, word, reason, ground, plea, account.

λοιμός, -οῦ, *m.* plague, pestilence.

λοιπός, -ή, -όν, *adj.* (*λείπω*) left, remaining.

λύκος, -ον, *m.* wolf.

λύπη, -ης, *f.* sorrow.

Δυσανίας, -ον, *m.* Lysanias.

λυσιτελέει, *impers.* it profits, is better for one.

λυτρώω, -ώσω (λύτρον, ransom), *mid.* redeem.

λύτρωσις, -έως, *f.* ransoming, \*redemption.

λυχνία, -ας, *f.* candlestick, stand.

λύχνος, -ον, *m.* lamp.

λύω, -σω, loose, break.

Δώτ, *m.* Lot.

Μαάθ, *m.* Maath, ancestor of Joseph.

Μαγδαληνή, -ής, *f.* Magdalene, of Magdala, a village on the water's edge, on the south-east corner of the plain of Gennesaret.

μαθητής, -οῦ, *m.* disciple.

Μαθθάθ, *m.* Matthat, ancestor of Joseph.

**Μαθθαῖος**, -ου, *m.* Matthew. vi. 15, note.

**Μαθουσαλᾶ**, *m.* Methusaleh, son of Enoch.

**μακαρίζω**, -ιῶ, bless, call blessed.

**μακάριος**, -α, -ον, *adj.* blessed, happy.

**μακρόθεν**, *adv.* from afar.

**μακροθυμέω**, -ήσω, be patient with.

**μακρός**, -ά, -όν, *adj.* long. **μακράν**, a long way off.

**μαλακός**, -ή, -όν, *adj.* soft.

**μᾶλλον**, *comp. adv.* more, rather.

**Μαμωνᾶς** (*Μαμμωνᾶς*), -ᾶ, *m.* Mammon. xvi. 13.

**Μάρθα**, *f.* Martha, sister of Lazarus.

**Μαρία**(μ), -ας, *f.* Mary. 1. The mother of our Lord (i. 27). 2. Mary 'of Cleophas' (*John* xix. 25), mother of James and Joses (xxiv. 10), probably the elder sister of the Virgin Mary. 3. Mary Magdalene (viii. 2). 4. Mary, sister of Martha (x. 39, &c., *John* xi., xii. 3), if she is different from Mary Magdalene. Also others not here mentioned.

**μαρτυρέω**, -ήσω, bear witness.

**μαρτυρία**, -ας, *f.* witness, testimony.

**μαρτύριον**, -ου, *n.* testimony, proof.

**μάρτυς**, -υρος, *m.* witness.

**μαστιγόω**, -ώσω, scourge.

**μάστιξ**, -γος, *f.* scourge, plague.

**μαστός**, -οῦ, *m.* breast.

**Ματταθά**, *m.* Mattatha, son of Nathan.

**Ματταθίας**, *m.* Mattathias, ancestor of Joseph.

**μάχαιρα**, -ας, *f.* sword.

\***μεγαλειότης**, -ητος, *f.* majesty.

**μεγαλύνω**, magnify.

**μέγας**, -δη, -α, *adj.* great. **τὰ μεγάλα**, great things, i. 49.

**μέθη**, -ης, *f.* drunkenness.

**μεθύσκομαι**, -ύσομαι, be drunken.

**μείζων**, -ον, *comp. adj.* of **μέγας**.

**Μελέας**, *m.* ancestor of Joseph.

**μέλει**, -ήσει, *verb impers.* it is a care.

**μέλλω**, -ήσω, be about; *part.* about to come, future; *imperf.* ἔμελλον and ἤμελλον.

**Μελχεί**, *m.* Melchi, ancestor of Joseph.

**μέν**, on the one hand, indeed; a particle used to imply contrast, and followed by δέ, generally need not be translated.

**Μεννᾶ**, *m.* Menna, ancestor of Joseph.

**μενοῦν**, yea rather.

μένω, -ω, wait.  
 μερίζω, -ίσω, divide.  
 μέριμνα, -ης, *f.* care.  
 μεριμνάω, -ήσω, be anxious.  
 μερίς, -ίδος, *f.* part.  
 \*μεριστής, οῦ, *m.* divider.  
 μέρος, -ους, *n.* part, share.  
 μεσονύκτιον, -ον, *n.* midnight.  
 μέσος, -η, -ον, *adj.* middle.  
 μετά, *prep.* (with *gen.*) with; *accus.* after.  
 μεταβαίνω, -βήσομαι, -έβην, go away, depart.  
 μετα-δίδωμι, -δώσω, impart.  
 μετα-νοέω, -ήσω, repent.  
 μετάνοια, -ας, *f.* repentance (change of mind).  
 μεταξύ, *adv.* between (followed by *gen.*).  
 μετα-σταθώ, *1st aor. subj. pass.* μεθίστημι.  
 μετεωρίζομαι (μετέωρος, raised from the ground), \*be in suspense, be of doubtful mind.  
 μέτοχος, -ου, *m.* (μετέχω) partner.  
 μετρέω, -ήσω, measure.  
 μέτρον, -ου, *n.* measure.  
 μέχρι, *prep.* (with *genitive*) until.  
 μή, *adv.* not, *conj.* lest; as *interrog.* = *num* used specially in prohibitions, and where something is to be denied as mere *matter of thought*.  
 μηδέ, *conjunct.* but not, and not, neither, nor; *adv.* not even.  
 μηδείς, μηδεμία, μηδέν, *pron.* no one.  
 μήν, μηνός, *m.* month.  
 μηνύω, -σω, show.  
 μήποτε, *conj.* lest perchance; as *interrog.* whether haply.  
 μήτε, neither.  
 μήτηρ, -τρός, *f.* mother.  
 μήτι, *interrog.* = *num*, surely, surely not?  
 μήτρα, -ας, *f.* womb.  
 μίγνυμι, μίξω, mix, mingle.  
 μικρός, -ά, -όν, *adj.* little.  
 μιμνήσκομαι, μνήσομαι, ἐμνήσθην, remember.  
 μισέω, -ήσω, hate.  
 \*μίσθιος, -α, -ον, *adj.* hired; as *subst.* hired servant.  
 μισθός, -οῦ, *m.* reward.  
 μνᾶ, μνᾶς, *f.* pound (Latin *nina*) = 100 drachmae, *i.e.* £4 1s. 3d.  
 μνῆμα, ατ-ος, *n.* tomb.

μνημεῖον, -ου, *n.* tomb (*μνημήσκομαι*).

μνημονεύω, -σω, bear in mind, remember.

μνηστεύω, -σω, betroth.

μόγις, *adv.* hardly.

μόδιος, -ου (*Lat. modius*), *m.* bushel, a measure containing about two gallons.

μοιχεύω, -σω, commit adultery.

μοιχός, -οῦ, *m.* adulterer.

μονο-γενής, -ές, *adj.* only begotten, only son or daughter.

μόνον, *adv.* only.

μόνος, -η, -ον, *adj.* only, alone. *κατὰ μόνας, adv.* alone.

μόσχος, -ου, *m.* calf.

\*μυλικός, -ή, -όν (*μύλη*), *adj.* of a mill.

μύλος, -ου, *m.* millstone.

μυριάς, -άδος, *f.* myriad, many thousands.

μύρογ, -ου, *n.* myrrh, ointment.

μυστήριον, -ου, *n.* mystery.

μωραίνομαι, -ανοῦμαι, \*lose flavour, become tasteless.

Μωϋσῆς, -έως, *m.* Moses (*dat.* -εῖ or -ῆ, *accus.* -ῆν).

Ναασσών, *m.* Naasson, an ancestor of Joseph.

Ναγγαί, *m.* Naggai, an ancestor of Joseph.

Ναζαρά, } Nazareth, a village among the south ridges of Lebanon.  
Ναζαρέθ, *f.* }

Ναζαρηνός, -ή, -όν, } *adj.* belonging to Nazareth, Nazarene.

Ναζωραῖος, -α, -ον, }

Ναθάμ, *m.* Nathan, son of David.

ναῦ, verily, yea.

Ναιμάν, *m.* Naaman, captain of the host of the king of Syria.  
(*2 Kings v. 1.*)

Ναίν, *f.* Nain, a town of Galilee, not far from Capernaum, a few miles south of Mount Tabor.

ναός, -οῦ, *m.* temple.

Ναούμ, *m.* Nahum, an ancestor of Joseph.

Ναχώρ, *m.* Nahor, father of Terah.

νεανίσκος, -ου, *m.* young man.

νεκρός, -ά, -όν, *adj.* dead (used metaphorically ix. 60, xv. 24).

νέος, -α, -ον, *adj.* new.

νεότης, -ητος, *f.* youth.

νεφέλη, -ης, *f.* cloud.

\*νήθω, -σω, spin.

νήπιος, -ου, *m.* babe (*ηγ-έπος*).

Νηρεί, *m.* Neri, an ancestor of Joseph.

νηστεία, -ας, *f.* fasting.

νηστεύω, -σω, fast.

νικάω, -ήσω, overcome.

Νινευίτης, -ου, *m.* man of Nineveh, ancient capital of Assyria.

νομίζω, -ιῶ, think.

νομικός, -οῦ, *m.* lawyer.

\*νομο-διδάσκαλος, -ου, *m.* doctor of the law.

νόμος, -ου, *m.* law.

νόσος, -ου, *f.* disease.

νοστιά, -ᾶς, *f.* a brood (of chickens).

νοστός, -οῦ, *m.* (*νεοσσός*), young bird, nestling.

νότος, -ου, *m.* south, south wind.

νοῦς, νοῦ, *m.* mind.

νύμφη, -ης, *f.* bride, daughter-in-law.

νυμφίος, -ου, *m.* bridegroom.

νυμφών, -ῶνος, *m.* bride-chamber.

νῦν, *adv.* now.

νύξ, νυκτός, *f.* night.

νυστάζω, -άσω and \*-άξω, slumber.

Νῶε, *m.* Noah.

ξηραίνω, -ανώ, dry up, wither.

ξηρός, -ά, -όν, *adj.* dried up, withered.

ξύλον, -ου, *n.* stick, stave.

ὅ, ἡ, τό, *art. the.* ὁ δέ, but he ; ὁ τοῦ Ἀλφαίου, the son of Alphaeus ; τοῦ δοῦναι, in order to give.

δύδοικοντα, *num.* eighty.

δύδοος, -η, -ον, *adj.* eighth.

δέε, ἡδε, τόδε, *pron.* this, he, she, it.

διδεύω, -ήσω, journey.

διδηγέω, -ήσω, guide, lead.

διδός, -οῦ, *f.* way, road.

διδούς, -όντος, *m.* tooth.

διδυνάομαι, -ήσομαι, feel pain, sorrow, be in anguish.

διθεν, *adv.* whence.

\*διθόνιον, -ου, *n.* (*διθόνη*) a linen cloth.

οἶδα (*perf.* with *pres.* meaning from \**εἰδω*), know. \*οἶδας, \*οἴδαμεν, \*οἶδατε, \*οἶδασιν, xvii. 20, xx. 21, ix. 55, xi. 44, &c.

οἰκέτης, -ου, *m.* servant.

οἰκία, -as, *f.* house.

\*οἰκοδεσπότης, -ou, *m.* master of a house.

οἰκοδομέω, -ήσω, build.

οἰκονομέω, -ήσω, \*be a steward, manage.

οἰκονομία, -as, *f.* management of a house, stewardship.

οἰκονόμος, ou, *m.* steward.

οἶκος, -ou, *m.* house.

οἰκουμένη, -ης, *f.* world.

\*οἰκτίρμων, -ou, *adj.* merciful.

οἶνοπότης, -ou, *m.* wine-bibber.

οἶνος, -ou, *m.* wine.

δέκτω, *num.* eight.

\*δλιγό-πιστος, -ou, *adj.* having little faith.

δλιγος, -η, -ou, *adj.* few, small, little.

δλος, -η, -ou, *adj.* whole, entire, \*all=πᾶς.

δμβρος, -ou, *m.* shower.

δμιλέω, -ήσω, commune, talk with.

δμннмм, δμоūммai, ѿмoσa, swear.

δμθιos, -a, -ou, *adj.* like.

δμоiоw, -ώσω, liken, compare.

δμоiоw, *adv.* in like manner.

δμоlоgéw, -ήσω, confess.

δнeиδiоw, -iσω, reproach, revile.

δнeиδoс, -ou, *n.* reproach.

δnιkόs, -ή, -ou, *adj.* turned by an ass, great.

δnомma, -atos, *n.* name.

δnомmáжw, -άσω, name.

δnos, -ou, *c.* ass.

δnтw, *adv.* (ειμι) certainly.

δξos, -ou, *n.* (δξύs) vinegar.

δπiсtθe, *adv.* behind.

δπiсtω, *adv.* behind. τὰ δπiсtω, back.

δπόtε, *adv.* when.

δpou, *adv.* where.

\*δпtаstа, -as, *f.* a vision.

δпtós, -ή, -ou, *adj.* broiled.

δpωs, *adv.* in order that, that, how.

δpamа, -atos, *n.* vision.

δpáw, δpoumаi, єwракa (3rd plur. \* єwракaν, ix. 36), εiδoν (\* εiδaν, \* iδoν, \* iδaν), see.

δpγή, -ήs, *f.* wrath, anger.

δpγiзw, -iώ, anger, enrage.

ὁρεινός, -ή, -όν, hilly. ἡ ὁρεινή, hill-country.

\*ὁρθρίζω, -σω, = ὁρθρεύω, rise early.

\*ὁρθρινός, -ή, -όν, later form for ὁρθριος, early.

ὁρθρος, -ου, *m.* dawn.

ὁρθῶς, *adv.* rightly.

ὁρίζω, -ιῶ, bound, determine.

ὅρκος, -ου, *n.* oath.

ὅρμάω, -ήσω, rush.

ὅρνις, -ιθος, *c.* bird, hen.

ὅρος, -ους, *n.* mountain.

ὅρχέομαι, -ήσομαι, dance.

ὅς, ή, δ, *rel. pron.* who. ὅς μέν . . . ὅς δέ, one . . . the other; ἕως οὗ, until the time when; ὅς ἄν or ἕάν, whoever; ἀφ' οὗ, when once; ἀνθ' ἄν, because; ἀφ' ἥς, since the time when.

ὅσιότης, -ητος, *f.* holiness.

ὅσος, -η, -ον, *adj.* as long as, as many as, as much as.

ὅστεον, -ου, *n.* bone.

ὅστις, ήτις, δ-τι, *pron.* whoever, whosoever, who. ἕως ὅτου, until.

ὅσφις, -ύος, *f.* hip, loins.

ὅταν, *conj.* whenever, when.

ὅτε, *conj.* when.

ὅτι, *conj.* that (when used in Ὁρατ. Rect. need not be translated), because, for.

ὅτου, *gen. sing.* of ὅστις.

οὖ, *adv.* where.

οὐ (οὐκ, οὐχ, οὐχι), *neg.* and *interrog.* not (combined with μὴ to strengthen the negative).

οὐαλ, *interj.* woe.

οὐδέ, *conj.* and not, nor, not even.

οὐδείς, οὐδεμία, οὐδέν, *pron.* no one (*gen.* \*οὐθενός).

οὐδέποτε, *adv.* never.

οὐκέτι, *adv.* no longer, no more.

οὖν, *adv.* then, therefore.

οὐπτω, *adv.* not yet.

οὐράνιος, -α, -ον, *adj.* heavenly.

οὐρανός, -οῦ, *m.* heaven.

οὖς, ὠτός, *n.* ear.

οὐσία, -ας, *f.* (εἰμι), property, substance.

οὐτε, *conj.* and not, neither, nor.

οὗτος, αὗτη, τοῦτο, *pron.* this.

οὕτως and οὕτω, *adv.* in this manner, thus.

**οὐχί.** See οὐ.

**ὁφελέτης**, -ου, *m.* debtor.

**ὁφελω**, -ήσω, owe, be a debtor.

**ὁφθαλμός**, -οῦ, *m.* eye.

**ὄφις**, -εως, *m.* snake, serpent.

**ὁφρύς**, -ύος, *f.* brow.

**ὄχλος**, -ου, *m.* multitude, people, tumult.

**όψε**, *adv.* late.

**όψομαι.** See ὄράω.

**\*όψώνιον**, -ου, *n.* (δψον, properly boiled meat) wages.

**παγίς**, -ίδος, *f.* (πήγνυμι) trap, snare.

**παθεῖν**, 2nd *aor.* *infm.* of πάσχω.

**παιδεύω**, -σω, train, educate, \*chastise.

**παιδίον**, -ου, *n.* child.

**παιδίσκη**, -ης, *f.* maiden.

**παῖς**, παιδός, *c.* child, son, servant.

**παῖω**, -σω, strike.

**πάλαι**, *adv.* long ago.

**παλαιός**, -ά, -όν, *adj.* old.

**παλαιόω**, -ώσω, make old; *pass.* become old.

**πάλιν**, *adv.* again.

**\*παμπληθέί**, *adv.* (πᾶς πλῆθος) all together.

**πανδοκίον**, *adv.* late πανδοχεῖον (πᾶς δέχομαι), inn.

**πανδοκεύς**, -έως, *m.* innkeeper, host.

**πανοπλία**, -ας, *f.* full armour.

**πανουργία**, -ας, *f.* (πανοῦργος, ready to do anything), craftiness.

**πανταχόῦ**, *adv.* everywhere.

**παντελής**, -ές, *adj.* perfect. *εἰς τὸ παντελές* = παντελῶς, entirely.

**πάντοθεν**, *adv.* on every side.

**πάντοτε**, *adv.* always.

**πάντως**, *adv.* doubtless.

**παρά**, *prep.* with *gen.* from, of; *dat.* among, with; *accus.* alongside of, by, at, in comparison with.

**\*παρα-βιάζομαι**, -σομαι, compel, constrain.

**παραβολή**, -ῆς, *f.* (παρα-βάλλω) parable.

**παραγγέλλω**, -αγγελῶ, order, command.

**παρα-γίνομαι**, -γενήσομαι, -εγενόμην, be near, come up. (Attic -γέγνομαι.)

**παράδεισος**, -ου, *m.* (garden, park) \*Paradise.

**παρα-δίδωμι**, -δώσω, deliver up, betray.

**παρά-δοξος**, ον, *adj.* strange.

παρ-αιτέομαι, -ήσομαι, make excuse.

παρα-θαλάσσιος, -α, -ον, adj. by the sea.

παρα-καθίζομαι, 1st aor. part. \*παρακαθεοθέλι, sit down beside.

παρα-καλέω, -έσω, call upon, beseech, comfort.

παρα-καλύπτω, -ψω, conceal.

παρά-κλησις, -εως, f. calling to one's aid, \*consolation.

παρ-ακολουθέω, -ήσω, follow close, trace the course of.

παρα-κύπτω, -ψω, stoop.

παρα-λαμβάνω, -λήμψομαι (Attic -λήψομαι), take (with one), receive.

παρ-άλιος, -ον, adj. by the sea. ἡ παραλία, the sea-coast.

παραλυτικός, -ον, m. sick of the palsy.

παρα-λύω, -σω, pass. to be disabled at the side, paralysed.

παρα-σκευή, -ής, f. preparation. xxiii. 54, note.

παρα-τηρέω, -ήσω, watch.

\*παρα-τήρησις, -εως, f. observation.

παρα-τίθημι, -θήσω, lay before, put before.

παρα-φέρω, παρολώ, 2nd aor. imperat. -έμεγκε, remove.

παραχρῆμα, adv. immediately.

πάρειμι, -έσομαι, be present, be come.

παρ-έρχομαι, -ελεύσομαι, -ήλθον, pass by, pass away.

παρ-έχω, -έξω, cause, bring, offer, do.

παρθενία, -ας, f. virginity.

παρθένος, -ον, f. maiden, virgin.

παρ-ίστημι, παραστήσω, place beside, send; perf. part. *intrans.*  
παρεστηκώς and παρεστώς, standing by.

παρ-οικέω, -ήσω, sojourn.

πᾶς, πᾶσα, πᾶν, adj. all, the whole, every, any.

\*Πάσχα, n. the Passover.

πάσχω, πείσομαι, ἔπαθον, πέπονθα, suffer.

πατάσσω, -ξω, strike, smite.

πατέω, -ήσω, tread upon.

πατήρ, -τρός, m. father.

πατριά, -ᾶς, f. family.

πατρίς, -ίδος, f. country.

παυόμαι, -σομαι, cease.

πέδη, -ης, f. (πέζα) fetter.

πεδινός, -ή, -όν, adj. (πεδίον) level.

πέιθω, πείσω, persuade; perf. πέποιθα, pass. be persuaded.

Πιελάτος, -ον, m. Pilate. xxiii. 1, note.

πεινάω, -άσω, \*-ασα, \* hunger.

πειράζω, -άσω, tempt.

\*πειρασμός, -οῦ, *m.* temptation.

πέμπω, -ψω, πέπομφα, send.

πενθερά, -ᾶς, *f.* mother-in-law.

πενθέω, -ήσω, grieve, mourn.

πενιχρός, -ά, -όν, *adj.* poor.

πεντακισχίλιοι, -αι, -α, *num. adj.* five thousand.

πεντακόσιοι, -αι, -α, *num. adj.* five hundred.

πέντε, *num.* five.

πεντεκαιδέκατος, -η, -ον, *num. adj.* fifteenth.

πεντήκοντα, *num.* fifty.

πέπονθα, *perf.* πάσχω.

περ, enclitic particle. ἐπειδή περ, since *really*.

πέραν, *adv.* beyond. τὸ πέραν, the further side.

πέρας, -ατος, *n.* end, furthest part. •

περί, *prep.* about, around.

περιβάλλω, -βαλῶ, cast around; *mid.* clothe.

περιβλέπομαι, look round about on.

περιέχω, -έξω, encompass. θάμbos περιέσχεν αὐτὸν, he was amazed.

περιζώνυμι, -ζώσω, gird; *mid.* gird oneself.

περικαλύπτω, -ψω, cover all round, blindfold.

περικείμαι, -κείσομαι, lie around, be hanged about.

περικρύπτω, -ψω, later form \*περικρύβω, hide.

περικυκλώ, -ώσω, surround, compass round.

περιλάμπω, -ψω, shine around.

περίλυπος, -ον, *adj.* very sorrowful.

περιοικέω, -ήσω, dwell around.

περιοικός, -ον, *adj.* dwelling around; as *subst.* a neighbour.

περιπατέω, -ήσω, walk about, walk.

περιπέπτω, -πεσοῦμαι, 2nd aor. -έπεσον, fall in with, fall among.

περισπάω, -άσω, draw off; *pass.* be distracted, cumbered.

περίσσευμα, -ματος, *n.* abundance.

περισσεύω, -σω, exceed, be over, have abundance.

περισσός, -ή, -όν, *adj.* in excess, more (than others).

περιστερά, -ᾶς, *f.* dove.

περιτέμνω, -τεμῶ, circumcise.

περίχωρος, -ον, *f.* neighbourhood, country round about.

πεσών, 2nd aor. *part.* of πίπτω.

πετεινός, -ή, -όν, *adj.* winged. πετεινά, birds.

πέτρα, -ας, *f.* rock.

Πέτρος, -ον, *m.* Peter.

πήγανον, -ον, *n.* rue (a her').

πήρα, -as, *f.* wallet, scrip.

πῆχυς, -ews, *m.* cubit (18 inches).

πιέω, -έσω, *perf. pass.* πεπιέσμαι, press down.

πικρῶς, *adv.* bitterly.

πύμπλημι, πλήσω, fill.

\*πινακίδιον, -ou, *n.* writing-tablet. (Attic πινάκιον.) *Dimin.* of πίναξ.

πίναξ, -akos, *m.* wooden dish, trencher.

πίνω, πίομαι (*2nd pers.* \*πίεσαι, xvii. 8), πέπωκα, ἔπιον, drink.

πίπτω, πεσούμαι, ἔπεσον, πέπτωκα, fall. πέσατε, xxiii. 30.

πιστεύω, -σω, believe, have faith.

πίστις, -ews, *f.* belief, faith.

πιστός, -ή, -όν, *adj.* faithful.

πλανάω, -ήσω, lead astray, deceive.

πλατεῖα, -as, *f.* (πλατύς) broad road, street.

πλείων, -ou, compar. of πολύς.

πλεονεχία, -as, *f.* (πλεον-ξω) covetousness.

πλέω, πλεύσομαι, sail.

πληγή, -ής, *f.* blow, stroke. πληγὰς ἐπιτίθεναι, beat.

πλήθος, -eos, -ous, *n.* multitude.

πλήμμυρα, -as, *f.* flood.

πλήν, *adv.* except, but, verily.

πλήρης, -es, *adj.* full. (\*-η, \*-ης.)

\*πληροφορέω, -ήσω, fulfil, or fully establish.

πληρώω, -ώσω, fill, fill out, expand, fulfil.

πλησίον, *adv.* near. ὁ πλησίον, neighbour.

πλοῖον, -ou, *n.* ship.

πλούσιος, -a, -ou, *adj.* rich.

πλούτεω, -ήσω, be rich.

πλούτος, -ou, *n.* wealth, riches.

πλύνω, -ηνῶ, wash.

πνέμα, -atos, *n.* (πνέω) wind, spirit, the Holy Spirit.

πνέω, πνεύσομαι and πνευσοῦμαι, blow.

πόθεν, *adv.* whence.

ποιέω, -ήσω, make, do, bring forth (fruit), show (mercy).

ποικίλος, -η, -ou, *adj.* various, divers.

ποιμαίνω, -ανῶ, feed.

ποιμήν, -ένος, *m.* shepherd.

ποιμνή, -ης, *f.* flock.

ποῖος, -a, -ou, of what kind, what?

πόλεμος, -ou, *m.* war.

πόλις, -ews, *f.* city.

πολίτης, -ου, *m.* citizen.

πολλαπλασίων, -ον, *adj.* manifold. -

πολύς, πολλή, πολύ, *adj.* much, many.

πονηρία, -ας, *f.* wickedness.

πονηρός, -ά, -όν, *adj.* bad, wicked; *subst.* the evil one, the devil.

Πόντιος, -ου, *m.* Pontius. See Πειλάτος.

πορεία, -ας, *f.* journey.

πορεύομαι, -σομαι, go.

πόρνη, -ης, *f.* harlot.

πόρρω, *adv.* far.

πόρρωθεν, *adv.* from afar, far off.

πορφύρα, -ας, *f.* purple robe.

ποσάκις, *adv.* how often.

πόσος, -η, -ον, *adj.* how much? how many?

ποταμός, -οῦ, *m.* river.

ποταπός, -ή, -όν, *adj.* of what kind.

πότε, *interrog.* when? ἕως πότε, how long.

ποτέ, *enclitic*, at some time, once.

ποτήριον, -ου, *n.* cup.

ποτίζω, -ίσω, give to drink.

ποῦ, *adv.* where?

πούς, ποδός, *m.* foot.

πρᾶγμα, -ατος, *n.* deed, act.

πραγματεύομαι, -σομαι, trade.

πράκτωρ, -οπος, *m.* officer (one who exacts payment).

πρᾶξις, -εως, *f.* act.

πράσσω, -ξω, do, exact, require (money).

πρεσβεία, -ας, *f.* ambassage, embassy.

πρεσβυτέριον, -ου, *n.* assembly of elders. (=Συνέδριον, the Sanhedrim, or supreme council of the Jews.)

πρεσβύτερος, *compar.* *adj.* elder; *plur.* the elders who formed the governing body of the synagogue, and acted as magistrates of the locality.

πρεσβύτης, -ου, *m.* old man.

πρίν, before (sometimes joined with η).

πρό, *prep.* before. -

προάγω, -ξω, go before.

προβαίνω, -βήσομαι, go forward, advance. προβεβηκώς ἐν ταῖς ἡμέραις, stricken in years.

προ-βάλλω, -βαλώ, \*shoot forth (of a tree).

πρόβατον, -ου, *n.* sheep.

προ-δότης, -ον, *n.* traitor.

προ-δραμάν, 2nd aor. part. προ-τρέχω.

προέρχομαι, -ελεύσομαι, -ῆλθον, go forward.

πρόθεσις, -εως, *f.* placing in public, \*shew-bread.

προ-κοπτω, -ψω, advance.

προ-μελετάω, -ήσω, meditate beforehand.

προ-πορεύομαι, -σομαι, go before.

πρός, *prep.* (with *dat.* at) to, against, with regard to, with; *infin.* implies purpose. xviii. I. πρός καιρόν, for a time; πρός ἐσπέραν, towards evening.

προσ-άγω, -ξω, bring to.

προσ-αιτέω, -ήσω, beg.

προσ-ανα-βαίνω, -βήσομαι, 2nd aor. -έβην, go up.

προσ-αναλίσκω, -αναλώσω, spend on.

προσ-δαπανάω, -ήσω, spend besides.

προσ-δέχομαι, -ξομαι, look for, receive.

προσδοκάω, -ήσω, expect, wait for.

προσδοκία, -ας, *f.* expectation.

προσ-ένεγκε. See προσ-φέρω.

προσ-εργάζομαι, -άσομαι, \*-ηργασάμην, make, gain in addition.

προσ-έρχομαι, -ελεύσομαι, -ῆλθον, approach, come to.

προσ-εύχομαι, -ξομαι, pray.

προσευχή, -ῆσι, *f.* prayer.

προσ-έχω, -ξω, take heed; with ἀπό, \*beware of.

προσ-καλέω, -έσω, call, summon.

προσ-κόπτω, -ψω, strike or dash against.

προσ-κυνέω, -ήσω, pay homage to, worship (with *accus.* iv. 8).

προσ-πίπτω, -πεσούμαι, fall down at, before.

προσ-ποιέομαι, -ήσομαι, pretend, make as though one would.

προσ-ρήγνυμι, -ρήξω, break against.

προσ-τάσσω, -ξω, order, command.

προσ-τίθημι, -θήσω, add to. \*προσέθετο πέμψαι, he sent yet another, xx. II, 12. (Hebraism.)

προσ-φέρω, -οίσω, -ήμερκα, bring.

προσ-φωνέω, -ήσω, call to, call.

προσ-ψαύω, -σω, touch.

πρόσωπον, -ον, *n.* face, person.

προ-τρέχω, -δραμοῦμαι, 2nd aor. προῦδραμον, run on before.

προύπάρχω, -ξω, be before.

πρόφασις, -εως, *f.* pretence.

προ-φέρω, -οίσω, bring forth.

προφητεύω, -σω, to prophesy, expound Scripture, or to speak and preach under the influence of the Holy Spirit.

προφήτης, -ου, *m.* prophet, an inspired preacher and teacher.

προφήτις, -ιδος, *f.* prophetess.

πρωτο-καθεδρία, -ας, *f.* chief seat.

πρωτο-κλισία, -ας, *f.* (κλινω) chief place.

πρῶτον, *adv.* first.

πρῶτος, -η, -ον, *sup. adj.* first.

πρωτό-τοκος, -ον, *adj.* (τίκτω) first-born.

πτερυγίον, -ου, *n.* (πτέρυξ) pointed-roof, pinnacle.

πτέρυξ, -υγος, *f.* wing.

πτοέομαι, -ήσομαι, be afraid.

πτύον, -ου, *n.* winnowing-fan.

πτύσσω, -ξω, close.

πτῶσις, -εως, *f.* (πίπτω) fall, falling.

πτωχός, -ή, -όν, *adj.* poor.

πυκνά, *adv.* often.

πύλη, -ης, *f.* gate.

πυλών, -ώνος, *m.* gateway.

πυνθάνομαι, πεύσομαι, ἐπιθύμην, ask, enquire.

πῦρ, πυρός, *n.* fire.

πύργος, -ου, *m.* tower.

πυρετός, -οῦ, *m.* (πῦρ) fever.

πωλέω, -ήσω, sell.

πῶλος, -ου, *m.* foal, colt.

πώποτε, *adv.* ever yet.

πῶς, *interrog. adv.* how?

ῥάβδος, -ου, *f.* staff.

Ῥαγαῦ, *m.* Reu, ancestor of Joseph.

ῥαφίς, -ιδος, *f.* needle.

ῥήγμα, -αρος, *n.* (ῥήγνυμι) ruin.

ῥήγνυμι, ῥήξω, break, burst.

ῥῆμα, -αρος, *n.* word.

Ῥησά, *m.* Rhesa, ancestor of Joseph.

ῥίζα, -ης, *f.* root.

ῥίπτω, -ψω, \*ἔριψα (for ἔρριψα), throw.

ῥομφαία, -ας, *f.* sword.

ῥύμη, -ης, *f.* street.

ῥύομαι, -σομαι, deliver; *1st aor.* ἐρρύσθην, in \*pass. sense.

ῥύσις, -εως, *f.* (ῥέω) flowing, issue.

σάββατον, -ου, *n.* (dat. plur. σάββασι) sabbath, week (often in plural).

Σαδουκαῖοι, -ων, *m.* Sadducees. xx. 27, note.

**σάκκος**, -ου, *m.* sackcloth.

**Σαλά**, *m.* Shela, an ancestor of Joseph.

**Σαλαθιήλ**, *m.* Salathiel, an ancestor of Joseph.

**σαλεύω**, -σω, shake.

**Σαλμών**, *m.* Salmon, an ancestor of Joseph.

**σάλος**, -ου, *m.* tossing of the sea, billows.

**Σαμάρεια**, *as, f.* Samaria.

**Σαμαρείτης**, -ου, *m.* a Samaritan, an idolatrous race of Cuthaeans, introduced into the country by Esarhaddon during the captivity, and mixed with apostate Jews; in the time of our Lord they were not looked upon as entirely heathen, and resembled the Israelites in most of their usages.

**σαπρός**, -ά, -όν, *adj.* corrupt.

**Σάρεπτα**, *f.* Sarepta (Zarephath), a large village inland, half-way between Tyre and Sidon.

**σάρξ**, -κός, *f.* flesh.

**σαρόω**, -ώσω, sweep.

**Σατανᾶς**, -ᾶ, *m.* Satan. x. 18, xi. 18, &c.

**σάτον**, -ου, *n.* measure (about a peck and a half).

**σεαυτόν**, -ήν, *reflex. pron.* thyself.

**σεισμός**, -οῦ, *m.* earthquake, tempest.

**σελήνη**, -ης, *f.* moon.

**Σεμείεν**, *m.* Semein, an ancestor of Joseph.

**Σερούχ**, *m.* Serug, an ancestor of Joseph.

**Σήθ**, *m.* Seth, son of Adam.

**Σήμη**, *m.* Shem, son of Noah.

**σημείον**, -ου, *n.* sign.

**σήμερον**, *adv.* to-day.

**σής**, σεός or **σητός**, *m.* moth.

**σιαγάν**, -όνος, *f.* jaw-bone, cheek.

**σιγάω**, -ήσω, be silent, hold one's peace.

**Σιδών**, -ώνος, *f.* } Sidon, a Phoenician city on the coast of the Mediterranean. } terranean.

\***σίκερα**, *n.* strong drink. (A Hebrew word.)

**Σιλωάμ**, *m.* Siloam. Chap. xiii. 4, note.

**Σίμων**, -ωνος, *m.* Simon. 1. Simon Peter (v. 8). 2. Simon the Zealot (vi. 15). 3. Simon the Pharisee (vii. 40). 4. Simon of Cyrene (xxiii. 26).

**σίναπι**, -εως, *n.* mustard.

**σινδών**, -όνος, *f.* linen cloth.

\***σινιάζω**, -άσω, sift.

**σιτευτός**, -ή, -όν (*σῖτος*), fattened.

**σιτιστός**, -ή, -όν, *adj.* fattened; *subst.* **σιτιστά**, -ών, fatlings.

\*σιτομέτριον, -ου, *n.* portion of food, ration.

σῖτος, -ου, *m.* wheat (*plur.* σῖτα).

σιωπάω, -ήσω, be silent.

σκανδαλίζω, -ίσω, offend.

σκάνδαλον, -ου, *n.* cause of offence, stumbling-block.

σκάπτω, -ψω, dig.

σκεῦος, -ους, *n.* vessel ; *plur.* household goods.

σκηνή, -ῆς, *f.* tabernacle, booth made of branches.

σκιά, -ᾶς, *f.* shadow.

σκιρτάω, -ήσω, leap.

σκολιός, -ά, -όν, crooked.

σκοπέω, -ήσω, look.

\*σκορπίζω, -ίσω, scatter.

σκορπίος, -ου, *m.* scorpion.

σκοτεινός, -ή, -όν, *adj.* dark, full of darkness.

σκοτία, -ας, *f.* darkness.

σκοτίζω, -ίσω, darken.

σκότος, -ους, *n.* darkness.

σκυθρωπός, -όν, *adj.* of a sad countenance.

σκύλλω, ἔσκυλα, flay, trouble.

σκύλον, -ου, *n.* spoil.

Σόδομα, -ων, *n.* Sodom, a city near the Jordan, destroyed by fire.

Σολομών, -ῶνος, *m.* Solomon, son of David.

σορός, -οῦ, *f.* bier.

σός, -ή, -όν, possess. *pron.* thy, thine.

\*σουδάριον, -ου, *n.* napkin (Latin *sudarium*).

Σουσάννα, *f.* Susanna.

σοφία, -ας, *f.* wisdom.

σοφός, -ή, -όν, *adj.* wise.

σπαράσσω, -ξω, tear, convulse.

σπαργανός, -ώσω, wrap in swaddling clothes.

σπείρω, σπερῶ, ἔσπαρκα, sow.

σπέρμα, -ατος, *n.* seed.

σπεύδω, -σω, hasten.

σπήλαιον, -ου, *n.* cave, den.

σπλάγχνα, -ῶν, *n.* heart. σπλάχνα ἐλέος, tender mercy.

\*σπλαγχνίζομαι, -ίσομαι, have pity on.

σποδός, -οῦ, *f.* ashes.

σπόριμα, -ων, *n.* corn fields.

σπόρος, -ου, *m.* seed.

σπουδαῖς, *adv.* earnestly.

σπουδή, -ῆς, *f.* haste.

στάδιον, ου, *n.* furlong (one-eighth of a Roman mile).

σταθήσομαι. See ιστημαι.

στάσις, -εως, *f.* insurrection.

σταυρός, -οῦ, *m.* cross.

σταυρόω, -ώσω, crucify.

σταφυλή, -ῆς, *f.* bunch of grapes.

στάχυς, -υος, *m.* ear of corn.

στέγη, -ης, *f.* roof.

στεῖρος, -α, -ον, *adj.* barren.

στενός, -ή, -όν, *adj.* narrow.

στήθος, -ους, *n.* breast.

στηρίζω, -ξω, fix, set steadfastly, establish; *1st aor.* \*έστηρισα, έστηριξα.

στιγμή, -ῆς, *f.* point of time, moment.

στολή, -ῆς, *f.* robe.

στόμα, -ατος, *n.* mouth.

στράτευμα, -ατος, *n.* army.

στρατεύομαι, -σομαι, serve as a soldier. στρατευόμενος, soldier.

στρατηγός, -οῦ, *m.* captain.

στρατιά, -ᾶς, *f.* army, host.

στρατιώτης, -ου, *m.* soldier.

στρατόπεδον, -ον, *n.* camp, army.

στρέφω, -ψω, turn.

στρουθίον, -ου, *n.* sparrow.

στρώνυμι, στρώσω, spread; *pass. part.* έστρωμένος, furnished.

σύ, σοῦ, σου, *pers. pron.* thou, you.

συγγένεια, -ας, *f.* kindred.

\*συγγενής, *fem.* of συγγενής, kinswoman.

συγγενής, -ές, *adj.* kindred; as *subst.* kinsman.

συγ-καθίζω, -ιζήσω, sit down together (*intrans.*).

συγ-καλέω, -έσω, call together.

συγ-καλύπτω, -ψω, cover up.

συγ-κατα-τίθεμαι, consent to.

συγ-κλείω, -σω, inclose.

συγ-κύπτω, -ψω, bend forwards, \*be bowed together.

\*συγκυρία, -ας, *f.* chance. (A rarer form of συγκύρησις.)

συγ-χαίρω, -χαρήσομαι, rejoice with.

συ-ζητέω, -ήσω, question with, together.

συκάμινος, -ου, *f.* (=συκό-μορος) sycamine-tree.

συκῆ, -ῆς, *f.* fig-tree.

\*συκομορέα, -ας, *f.* (=συκό-μορος) sycomore, fig-mulberry.

σῦκον, -ου, *n.* fig.

συκο-φυντέω, -ήσω, exact wrongfully, or accuse any one.

συλ-λαλέω, -ήσω, talk with.

συλ-λαμβάνω, -λήμψομαι (Attic -λήψομαι), συνέλαβον, seize, conceive, help.

συλ-λέγω, -ξω, συν-έλεξα, gather, collect.

συλ-λογίζομαι, -ίσομαι, reason with.

συμ-βαίνω, -βήσομαι, βέβηκα, happen.

συμ-βάλλω, -βαλώ, put together, ponder; *intrans.* encounter.

Συμεών, *m.* Symeon. 1. Son of Juda, an ancestor of Joseph. 2. A prophet who lived at Jerusalem.

συμ-παρα-γίνομαι, -γενήσομαι, come together. (Attic -γίγνομαι.)

συμ-πίπτω, -πεσούμαι, fall in.

συμ-πληρώω, -ώσω, fill.

συμ-πνίγω, -ξω, choke.

συμ-πορεύομαι, -σομαι, go with.

συμ-φύομαι, -σομαι, grow with.

συμ-φωνέω, -ήσω, agree.

συμ-φωνία, -ας, *f.* (lit. concord of sound) music, a concert.

σύν, *prep.* with, beside.

συν-άγω, -ξω, -ήγαγον, collect, receive.

συναγωγή, -ῆς, *f.* synagogue, the building in every city where the Jews met to worship.

συν-ακολουθέω, -ήσω, follow with.

συν-ανάκειμαι, -σομαι, recline.

συν-αντάω, -ήσω, meet.

\*συν-αντι-λαμβάνομαι, -λήμψομαι, take part with, help.

συν-αρπάζω, -άσω, seize.

συνέδριον, -ον, *n.* the supreme council of the Jews, or Sanhedrin, consisting (probably) of 71 elders. xxii. 66. (There were also lesser councils in every city.)

σύν-ειμι, -έσομαι, be with.

σύν-ειμι (*εἰμι*), come together.

συν-έρχομαι, -ελεύσομαι, -ήλθον, -ελήλυθα, come together.

συν-εσθίω, eat with.

συνέσις, -εως, *f.* understanding.

συνετός, -ή, -όν, *adj.* prudent.

συν-ευδοκέω, -ήσω, consent to.

συν-έχω, -ξω, hold fast, press upon; *pass.* be seized.

συν-ήχθην, *1st aor. pass.* of συνάγω.

συν-θλάω, -άσω, grind to powder.

συν-ίημι, -ήσω (*aor.* -ήκα), perceive, understand.

συν-ίστημι, συ-στήσω, συν-έστηκα, *perf. part.* συνεστώς, stand with.

συν-οδία, -as, *f.* company, caravan.

συν-οχή, -ῆς, *f.* meeting, \*distress.

συν-τελέω, -έσω, finish, end.

συν-τηρέω, -ήσω, preserve.

συν-τίθεμαι, -θήσομαι, covenant.

συν-τρίβω, -ψω, bruise.

συν-τυγχάνω, -τεύξομαι, meet with, come at.

Συρία, -as, *f.* Syria.

Σύρος, -ου, *m.* Syrian.

\*συ-σπαράσσω, -ξω, tear, convulse.

σφόδρα, *adv.* excessively, exceedingly.

σχῖσω, -ισω, tear.

σχολάζω, -άσω, be idle.

σώζω, -σω, save, make whole.

σῶμα, -ατος, *n.* body.

σωματικός, -ή, -όν, *adj.* bodily.

σωτήρ, -ῆρος, *m.* saviour, \*Saviour.

σωτηρία, -as, *f.* saving, \*salvation.

σωτήριος, -ον, *adj.* saving. τὸ σωτήριον, salvation.

σωφρονέω, -ήσω, be in one's right mind.

ταμεῖον, -ου, *n.* (=ταμιεῖον, ταμίας) closet.

τάξις, -εως, *f.* order.

ταπεινός, -ή, -όν, *adj.* humble.

ταπεινόω, -ώσω, humble, abase.

ταπείνωσις, -εως, *f.* \*lowness, low estate.

ταράσσω, -ξω, disturb, trouble.

τάσσω, -ξω, arrange, appoint, set.

ταὐτά, *pron.* the same.

ταχέως, *adv.* quickly.

τάχος, -ους, *n.* speed. ἐν τάχει, speedily.

ταχύ, *adv.* quickly.

τέ, *conj.* and. τέ . . . καὶ, both . . . and.

τεθραμμένος, *perf. part. pass.* τρέφω.

τέκνον, -ου, *n.* child.

τελειώω, -ώσω, fulfil, perfect.

τελείωσις, -εως, *f.* fulfilment.

τελεσφορέω, -ήσω, bring fruit to perfection.

τελευτάω, -ήσω, end, die.

τελευτή, -ῆς, *f.* death.

τελέω, -έσω or -ῶ, finish, accomplish.

τέλος, -ους, *n.* end.

τελώνης, -ου, *m.* publican, collector of Roman revenue. Used in the New Testament not of the publicani or Roman equites, who farmed the taxes and customs, but of their native agents (*portatores*).

τελώνιον, -ου, *n.* custom-house.

τεσσεράκοντα, *num.* forty.

τέσσαρες, -α, *num.* four.

τετραπλοῦς, -ῆ, -οῦν, *adj.* fourfold.

\*τετρα-αρχέω, -ήσω, be tetrarch.

\*τετραάρχης, -ου, *m.* tetrarch, properly the sovereign of the fourth part of a country, afterwards used of tributary princes, who were not of sufficient importance to be called kings; *e.g.* Herod Antipas, iii. 19 (who is also informally called king, *Matt.* xiv. 9).

Τιβέριος, -ου, *m.* Tiberius Caesar.

τέθημι, θήσω, τέθεικα, ἔθηκα, put, place, lay up, lay down. θεῖναι τὰ γόνατα, kneel down.

τίκτω, τέξομαι, \*έτέχθη (aor. *pass.*), bring forth.

\*τίλλω, τίλω, pluck, gather.

τιμάω, -ήσω, honour.

τις, τι, *indef. pron.* some, any, someone, something.

τίς, τι, *interrog. pron.* who? what?

τι, *adv.* why?

τοίνυν, *conj.* therefore.

τοιοῦντος, -άντη, -οῦτο, *demons. pron.* of such a kind.

τόκος, -ου, *m.* interest.

τολμάω, -ήσω, dare.

τόπος, -ου, *m.* place.

τοσούντος, -άντη, -οῦτο, so great, so many.

τότε, *adv.* at that time, then.

τράπεζα, -ῆς, *f.* table (*τετρα* or *τρι*, πέζα), bank.

τραῦμα, -ατος, *n.* wound.

τραυματίζω, -ισω, wound.

τράχηλος, -ου, *m.* throat, neck.

τραχύς, -εῖα, -ύ, *adj.* rough.

Τραχωνῖτις, -ιδος, *f.* Trachonitis, northern district of Palestine beyond the Jordan, between Anti-Libanus and the mountains of Arabia.

τρεῖς, τρια, *num.* three.

τρέμω, tremble.

τρέφω, θρέψω, τέτροφα, τέθραμμαι, feed; *pass.* be brought up.

τρέχω, δραμοῦμαι, ἔδραμον, run.

τρῆμα, hole, eye (of a needle).

τριάκοντα, *num.* thirty.

τρίβος, -ου, *f.* (*τριβω*, rub), path.

τρὶς, *adv.* thrice.

τρίτον, *adv.* the third time.

τρίτος, -η, -ον, *adj.* third.

τρόπος, -ου, *m.* manner.

τροφή, -ῆς, *f.* food.

τρυγάω, -ήσω, gather.

τρύγων, -όνος, *f.* turtle-dove.

τρυφή, -ῆς, *f.* delicacy.

τυγχάνω, τεύξομαι, ἔτυχον, attain to.

τύπτω, -ψω, beat.

τυρβάζομαι, -σομαι (*Latin turbari*), be troubled.

Τύρος, -ου, *f.* Tyre, a Phoenician town on the east coast of the Mediterranean.

τυφλός, -οῦ, *m.* blind man.

ὑβρίζω, -ίσω, insult, treat shamefully.

ὑγιαίνω, -ανώ, be in good health, be whole.

ὑγής, -ές, *adj.* healthy, whole.

ὑγρός, -ά, -όν, *adj.* wet, green (of a tree).

ὑδρωπικός, -ή, -όν, *adj.* dropsical.

ὕδωρ, -ατος, *n.* water.

υἱός, -οῦ, *m.* son.

ὑμεῖς, *plur.* of σύ.

ὑμέτερος, -α, -ον, possess. *pron.* your.

ὑπάγω, -ξω, withdraw, go.

ὑπ-ακούω, -σομαι, obey.

ὑπ-αντάω, -ήσω, meet.

ὑπ-άρχω, -ξω, be, belong to. τὰ ὑπάρχοντα, one's possessions.

ὑπέρ, *prep.* with *gen.* on behalf of; *accus.* above.

\*ὑπερ-εκχύννομαι, overflow.

ὑπερ-ήφανος, -ον, *adj.* (*φαίνω*) proud.

ὑπηρέτης, -ου, *m.* servant, the officer of the court who saw the sentence executed, minister.

ὕπνος, -ου, *m.* sleep.

ὑπό, *prep.* with *gen.* by; with *accus.* under.

ὑπο-δείκνυμι, -δείξω, show, warn.

ὑπο-δέχομαι, -ξομαι, receive.

ὑπόδημα, -ατος, *n.* sandal (*ὑπο-δέω*, bind under).

ὑποκάτω, *adv.* beneath.

ὑπο-κρίνομαι, -οῦμαι, feign, pretend.

ὑπόκρισις, -εως, *f.* hypocrisy (acting).

ὑποκριτής, -οῦ, *m.* hypocrite (actor).

ὑπο-λαμβάνω, -λήψομαι, take up, suppose, make answer.

ὑπο-μένω, -ώ, -μεμένηκα, endure, stand firm.

ὑπο-μιμνήσκομαι, -μνήσομαι, *1st aor.* -εμνήσθη, remember.  
 ὑπο-μονή, -ῆς, *f.* patience.  
 \*ὑποπόδιον, -ου (*πούς*), *n.* footstool.  
 ὑπο-στρέφω, -ψω, turn back, return.  
 ὑπο-στρώνυμι, -στρώσω, strew under, spread.  
 ὑπο-τάσσω, -ξω, subject, make subject.  
 ὑπο-χωρέω, -ήσω, withdraw.  
 ὑπ-ωπιάζω, -άσω (strike under the eye), \*trouble.  
 ὑστερέω, -ήσω, be behind, lack.  
 \*ὑστέρημα, -ατος, *n.* a coming short, want.  
 ὑστερον, *comp. adv.* later, afterward.  
 ὑψηλός, -ή, -όν, *adj.* high.  
 ὑψίστος, -η, -ον, *adj.* highest.  
 ὑψός, -ον, *n.* height. ἐξ ὕψους, from on high.  
 ὑψώ, -ώσω, exalt, raise up.

φαγεῖν, *2nd aor. infin.* of ἔσθιω.

\*φάγος, -ου, *m.* glutton.  
 φαίνω, φανῶ, πέφαγκα, show; *pass.* appear.  
 Φαλέκ, *m.* Phalek, an ancestor of Joseph.  
 φανερός, -ά, -όν, *adj.* clear, manifest.  
 Φανονήλ, *m.* Phanuel, father of Anna, a prophetess.  
 φάραγξ, -αγγος, *f.* valley.  
 Φαρές, *m.* Perez, son of Judah.  
 Φαρισαῖος, -ου, *m.* Pharisee.  
 φάτνη, -ῆς, *f.* manger.  
 φέγγος, -ους, *n.* light.  
 φέρω, οἴσω, ἴνεγκον, bear, carry, bring.  
 φεύγω, -ξομαι, ἔφυγον, flee.  
 φήμη, -ῆς, *f.* fame.  
 φημί, φήσω, ἔφην, say.  
 φθάνω, φθάσω and φθήσομαι, come unexpectedly.  
 φιλάργυρος, -ον, *adj.* fond of money.  
 φιλέω, -ήσω, love, kiss.  
 φιλημα, -ατος, *n.* kiss.  
 Φιλιππος, -ου, *m.* Philip. 1. The apostle (vi. 14). 2. Son of Herod and Mariamne (iii. 19). 3. Son of Herod and Cleopatra (iii. 1).  
 φιλο-νεικία, -ας, *f.* contention.  
 φιλος, -η, -ον, *adj.* dear.  
 φιλος, -ου, *m.* friend.  
 φιμόω, -ώσω, render speechless, muzzle.  
 φιλόξ, -ογός, *f.* flame.  
 φοβέω, -ήσω, frighten; *pass.* fear; \*with ἀπό, xii. 4.

\***φόβητρον**, -ou, *n.* a scarecrow, terror.  
**φόβος**, -ou, *m.* fear.  
**φονεύω**, -εύσω, commit murder.  
**φόνος**, -ou, *m.* murder.  
**φόρος**, -ou, *m.* (φέρω) tribute.  
**φορτίω**, -ισω, load, lay burden upon.  
**φορτίον**, -ou, *n.* burden.  
**φραγμός**, -οῦ, *m.* hedge.  
**φρέαρ**, -ατος, *n.* well, pit.  
**φρόνησις**, -εως, *f.* wisdom.  
**φρόνιμος**, -ον, *adj.* wise, prudent.  
**φρονκῶς**, *adv.* wisely.  
**φυλακή**, -ῆς, *f.* watch, prison.  
**φυλάσσω**, φυλάξω, πεφύλακα, guard, keep.  
**φυλή**, -ῆς, *f.* tribe.  
**φυτεύω**, -σω, plant.  
**φύω**, -σω, 2nd aor. pass. ἐφύην, produce; pass. to grow.  
\***φωλεός**, -οῦ, *m.* hole.  
**φωνέω**, -ήσω, speak, call, (of a cock) crow.  
**φωνή**, -ῆς, *f.* voice, sound.  
**φῶς**, φωτός, *n.* light.  
**φωτίζω**, -σω, give light to.  
**φωτεινός**, -ή, -όν, *adj.* full of light.

**χαίρω**, -ήσω, ἔχαρησα, rejoice, be glad.  
**χαίρε**, imperative of **χαίρω**, hail.  
**χαλάω**, -άσω, loosen, let down.  
**χαρά**, -ᾶς, *f.* joy, gladness.  
**χάραξ**, -ακος, *f.* palisade, bank.  
**χαρίζομαι**, -ισομαι, bestow, forgive.  
**χάρις**, -ιτος, *f.* favour, grace, thank. **χάριν ἔχειν**, to thank; οὐ χάριν, wherefore.  
\***χαριτώ**, -ώσω, favour.  
**χάσμα**, -ατος, *n.* gulf, chasm.  
**χείρ**, χειρός (χερός), *f.* hand.  
**χείρων**, -ον, compar. of **κακός**, worse.  
**χήρα**, -ᾶς, *f.* widow.  
**χιλιάς**, -αδος, *f.* one thousand.  
**χιτών**, -ώνος, *m.* coat, the under-garment (kittuna), of linen or wool, reaching down to the ankles.  
**χοιρός**, -ον, *m.* swine.  
**Χοραζίν**, *n.* Chorazin, a city on the shore of the lake, two miles from Capernaum.

χορός, -οῦ, *m.* dance, dancing.

χορτάζω, -άσω, satisfy, fill.

χόρτος, -ου, *m.* grass.

Χουζᾶς, -ᾶ, *m.* Chuza, Herod's steward.

χράω, -ήσω, lend (*κίχρωμι* present in use).

χρέα, -ας, *f.* want, need.

\*χρεοφειλέτης, -ου, *m.* debtor.

χρήζω, -σω, have need of, want.

χρήμα, -ατος, *n.* thing; *plur.* riches.

χρηματίζω, -ίσω, warn.

χρηστός, -ή, -όν, *adj.* easy, kind, good.

χρίω, -ίσω, anoint.

Χριστός, -οῦ, *m.* Christ ('anointed').

χρονίζω, -ίσω, tarry, delay.

χρόνος, -ου, *m.* time.

χωλός, -ή, -όν, *adj.* lame.

χώρα, -ας, *f.* place, country, region.

χωρίς, *prep.* apart from, without.

ψαλμός, -οῦ, *m.* \*psalm.

ψευδομαρτυρέω, -ήσω, bear false witness.

ψευδο-προφήτης, -ου, *m.* false prophet.

ψηλαφάω, -ήσω, handle (lit. to feel or grope about to find a thing).

ψηφίζω, -ίσω (*ψῆφος*, a pebble), count.

\*ψύχιον, -ου, *n.* crumb.

ψυχή, -ής, *f.* life, soul.

\*ψώχω, -ξω (*ψῶω*), rub.

ὦ, *interj.* O!

ὧδε, *adv.* here, hither.

ῷμος, -ου, *m.* shoulder.

ῷμόστα, 1st *aor. ind. act.* θύμωμι.

ώσν, -οῦ, *n.* egg.

ώρα, -ας, *f.* season, hour.

ώς, *adv.* and *conj.* as, about, how, that.

ώσπαντως, *adv.* in like manner, likewise.

ώστε, *adv.* as if, as, about.

ώσπερ, *adv.* just as, as.

ώστε, *conj.* so that, wherefore.

\*ώτιον, -ου, *n.* ear.

ώφελέω, -ήσω, help, profit, benefit, prevail.

ώφθηγι, 1st *aor. ind. pass.* of ὄρδω.